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JARVIS' REPLY TO DR. MILNER.

A Reply to Doctor Milner's "End of Religious Controversy," so far as the churches of the English communion are concerned. By Samuel Farmer Jarvis, D. D. LL. D. *historiographer of the church, author of "a chronological introduction to the history of the church, etc. etc.* New York: D. Appleton & Co. 1847, pp. 251, 18mo.

THE *End of Religious Controversy* of the late Dr. Milner, bishop of Castabala *in partibus* and vicar apostolic of the middle district, England, has obtained a well merited reputation of excellence among our controversial works. Without going as far as Charles Butler, who pronounced it "the ablest exposition of the doctrines of the Roman Catholic church, and the ablest statement of the proofs by which they are supported that has appeared in our language," we may safely assert that the book is well contrived for the effecting of the object in view, namely, to afford our separated brethren an easy method of coming to an end of religious controversy, by pointing out to them the great principles of religious inquiry, which being once settled involve at once the solution of all incidental questions, subsidiary details and secondary consequences, the separate and full discussion of which would require a leisure and capacity which very few have at their command. Of the works of Dr. Milner, which are pretty numerous, "The End of Controversy" is unquestionably the best: and for perspicuity, solidity of proofs, judicious criticism, clearness of method, and a dignified moderation towards his adversaries, it leaves little to be desired. Hence the success which the work has obtained, not only in England, but also in America, where it has passed through many editions. It has moreover received the honor of a translation in French, though under a different title, namely, "The Excellence of the Catholic Religion."

A better test, however, of the uncommon merit which the "End of Controversy" possesses, is the fact of its having given some uneasiness to the opponents of the Catholic doctrine, and as it would

appear, roused them to a certain degree of indignation. Of this we have a clear proof in the publication found at the head of our article, as well as in the other replies which were published in England in the time of Dr. Milner, and to which he himself did ample justice. Now that the ashes of the right reverend prelate have been reposing in undisturbed tranquillity for many years, there rises against him a warm antagonist, who, wearing the double cap of doctor *in utroque jure*, and girt with the coat of mail of "historiographer of the church," wishes to measure a lance with the defunct bishop. It is a very fortunate thing, however, for Dr. Milner, that he unconsciously anticipated the reply of Dr. Jarvis; a circumstance which the latter seems to have been ignorant of, or else he would perhaps have saved himself the trouble of writing a new reply. This circumstance will explain itself by the following extract from the introduction of Dr. Jarvis' book.

"But why should no notice be now taken of Dr. Grier's reply? . . . . . To say nothing of the other able publications by which Dr. Milner's book was answered, when it first appeared? There can be no end of controversy, if books, which have been answered over and over again, are republished and constantly circulated, without the least notice being taken of all that has been said on the opposite side."*

The doctor seems to suppose that the attacks upon "The End of Controversy" have not been noticed. Now this is a case of forgetfulness or inadvertency which we find it difficult to understand. It is easy to conceive that in our days when the reading community are overwhelmed with the productions of innumerable authors, there is no obligation to notice all publications whatever. But for an historiographer of the church, not to know the books which relate to religious controversy, and particularly not to know those books which bear so immediately upon questions which he discusses *ex professo*, in a book of 250 pages, is a circumstance little calculated to give a very exalted idea of the performance to which we devote a few pages of this review. We shall then, first and foremost, notify Dr. Jarvis that Milner himself has answered fully all the charges urged by Dr. Burgess, and Dr. Grier the vicar of Templebodane; and this vindication of Dr. Milner is known not only in England, but it has received on this side of the Atlantic a due share of attention. Dr. Jarvis may easily procure a copy of it from Philadelphia, where it was published by Eugene Cummiskey, 1825, pp. 193, 8vo. If the Vindication of Dr. Milner's End of Controversy has not been republished as often as the End of Controversy itself, one reason is that it is somewhat contrary to delicacy and courtesy to expose to public view the defeat of champions so completely worsted as Drs. Burgess and Grier have been in this Vindication; another is, that there is no great advantage to be derived from showing that two apologists of Protestantism are in the wrong; as Protestants, in reading such books may, perhaps, conclude that the apologists failed because they were deficient in ability, not from their being enlisted in a bad cause. In fact what Catholic or Protestant cares now for the sophistry put forth by the bishop of St. David's and the vicar of Templebodane?

We may add, without presumption, that the new reply to the End of Controversy will not drive the work out of the market, and will be far from making Catholics underrate Dr. Milner as a champion of their cause. The only effect of these attacks upon his work, must be to demonstrate the utter impossibility of demolishing the solid foundations on which the Catholic church is built. We may admit that Dr. Jarvis is not destitute of erudition and talent; but, having a bad cause to advocate, he cannot face his opponent, and must necessarily have recourse to paltry means of attack and defence, there being no better ones at his command. The work of Dr. Milner is remarkable for its conciseness, though not

* Page 15.

at the expense of perspicuity, and for the vigorous logic which places before the unprejudiced reader a mass of arguments, facts and conclusions, which force conviction upon his mind. Dr. Jarvis, on the contrary, is very diffuse, and is no reasoner. In his quotations he is tediously prolix, affording just grounds to suspect that, like some of our newspaper editors, he is glad to hit upon documents which will fill up his pages, without any other trouble than that of transcription. Instead of reasonings, syllogisms and arguments, the historiographer of the church treats us to dissertations on the etymology of various words, calling to his aid for that purpose, not only the English, but also the Latin, Greek, Saxon and Hebrew languages. Another substitute for argument, which is very abundant in his reply, is a collection of anecdotes, not only such as may be found in authentic writers, but others picked up in his travels in England and Italy, and consisting chiefly of what he learned from his fellow travellers, and what he gathered from his cicerones in the various places that he visited. All this, it is sufficient to observe, is very good to fill up a book, or, perhaps, to induce our light gentry to read his work, but in the scale of logic it has no weight whatever. The following is an example of this species of anecdotical reasoning, which is used by many Protestant writers. Dr. Jarvis assures us that the late Pope Gregory XVI said, with a sigh:

"*Unfortunately* our church teaches that out of the Roman church there is no salvation." "*Disgraziatamente*, unfortunately, unhappily, or calamitously, was the very word he used. The church of Rome has, *very unfortunately and calamitously for her*, decreed herself to be infallible. She has thereby tied a millstone about her neck, which, if she casts it not off, will finally drown her in the depths of the sea. I doubt not that many of her sons re-echo the sigh of Gregory XVI, from the bottom of their hearts; and if report speaks true, Pius IX must be of that number." P. 20.

This is the argument brought against the infallibility of the church; and, we ask, is it not an insult to the reader of Dr. Milner's sound arguments to produce a charge of this nature? Suppose Gregory XVI had spoken these words, what would it prove? But now to the fact: when did Gregory XVI hold the alleged language? The doctor tells us that it was in a conversation, while he was yet a cardinal. But how does the doctor know that he made any such observation? Did he hear it himself? No: he tells us that he learned the circumstance from a distinguished *Lutheran gentleman, in* 1831, and he thinks, moreover, that now he remembers that conversation pretty well. What an accumulation of circumstances to make us credit the story! This specimen of reasoning, found in the first pages of Dr. Jarvis' book, will show at once what kind of man he is, and what a giant of a dialectitian Dr. Milner has to contend with. How can the historiographer of the church so far bewitch himself, as not to see that, even admitting the fact to have happened, and the recollections of travellers to be all right, the *disgraziatamente* of the cardinal bore only on the Lutheran gentleman, because, unfortunately for this Lutheran gentleman, he had no salvation to hope for out of the true church, which he had an opportunity to know? Instead of rumor or the chit-chat of a stage coach, the historiographer of the church would do well to read the work of Gregory XVI himself, on the infallibility of the church,* as well as the encyclical letter of Pius IX, and he will there find that the dogma of the infallibility of the church is no subject of lamentation among us, but, on the contrary, that we consider it the unshaken ground of our faith. We take the liberty of correcting the false reports the doctor has heard in regard to Pius IX, by a short quotation from his letter, which is not a matter of conversation and rumor, but an authentic document. "Hence, it too

* "Triumph of the Holy See and of the Church."

plainly appears in what error they are involved, who, abusing their reason and esteeming the words of God as a human production, dare rashly to explain them and interpret them according to their own notions, when God himself has appointed a living authority to settle the true and legitimate sense of his heavenly revelation, and decide, by an infallible judgment, all controversies on matters of faith and morals, so that the faithful may not be carried about by every wind of doctrine in the wickedness of men to the circumventing of error. Which living and infallible authority exists only in this church, which was built by Christ our Lord, on Peter, the head, the chief and pastor of the whole church."*

We have adduced the preceding example only as a specimen of Dr. Jarvis' method. We do not intend to follow him in all the labyrinths where he has taken refuge: as his book purports to be a reply to Dr. Milner, we must confine ourselves to his attack upon this writer. We may, however, save ourselves some trouble, and him, perhaps, some mortification, by referring him to the Vindication of Dr. Milner himself, where, in the person of the vicar of Templebodane, he will find himself completely refuted. For the information of our readers it may be well to state here that the historiographer of the church is no Puseyite, and has made no remarkable approach to the ancient church with his brethren, the authors of the *tracts for the times.* He is for Scripture alone, without tradition, or, at least, without any adequate tradition. He admits the real presence of Christ in the eucharist in the sense of Calvin, and, with the same sectarist, he makes the souls of men sleep until the day of judgment, their punishment or reward being deferred to that time. He also condemns the practice of preserving the eucharist for the administration of sick persons, &c., &c.

* Encyclical Letter of Pius IX, found in Brownson's Quarterly Review, April, 1847. United States Catholic Magazine, March, 1847.

We will not deny that there are some real blemishes and mistakes in Milner's work, which Dr. Jarvis has pointed out, and in this we will acknowledge the justice of his criticism. It relates to certain quotations of Dr. Milner, which, we confess, are not made with references sufficiently precise. Our critic observes:

"Dr. Milner has not disdained to quote three small passages from the voluminous works of St. Augustine, with such marginal references, as the following: L. I. Contra Crescon. De util Credend. and de Bapt. Contra Donat. L. V. The first book against Cresconius occupies, in the Antwerp edition of his works, nearly seven closely printed folio pages! The treatise 'On the Utility of Believing,' nine! The fifth book 'On Baptism Against the Donatists,' nearly seven, and the whole seven books upwards of forty! He has quoted so inaccurately that I have been obliged to hunt over nearly thirty pages; with what success I shall now attempt to show: but why did he give so much trouble to them who attempt to track him?" P. 99.

This complaint is not unfounded. The historiographer of the church might have been spared the trouble of reading thirty pages of St. Augustine, if the quotation had been made with greater precision. But this is not all. The doctor looked in vain for one of the passages in the book *De Util. Credend.* and he adds:

"I have read over repeatedly the nine folio pages of that treatise, and cannot find the two sentences he has given. . . . I cannot but believe, therefore, that Dr. Milner has been led into error by his second or third hand common-place books, the accuracy of which he did not verify."

Dr. Jarvis is determined to derive every possible advantage from this rather loose way of quoting, and in another place we find the following comment:

"Here Dr. Milner quotes in the margin, S. Aug. Contra Petolian (sic). The three books against Petilianus occupy *forty-five closely printed folio pages!* But as the reader has become familiar with his loose way of quotation, we will let that pass." P. 116.

To conclude with those passages of

Milner where the critic may have some appearance of right, we quote the following: "The same sentiments appear in the epistles of Ignatius, and also in THOSE of his fellow martyr St. Polycarp." Here Dr. Jarvis chuckles considerably, and exclaims:

"*As if there were more than one* extant epistle of St. Polycarp! Could Dr. Milner have read them and have made such a blunder?" P. 78.

Having now made every concession to Dr. Jarvis that even French politeness would require, we have the following observations to make on the subject. The doctor's complaints relate altogether to incorrect references; the whole question raised by him is simply whether a passage of St. Augustine is in such a book or such other, on such a page or such other. The passages quoted by Milner are found in St. Augustine, but the page is not given with sufficient precision. Now what can be inferred from this, either against Dr. Milner, or against the doctrine which he advocates? Nothing at all. The passages are in St. Augustine's works, and it matters little whether you find them *easily* or not. It is enough to find them there, and if you find them, you should be satisfied. A man of sterner and more solid mind than Dr. Jarvis, upon the discovery of the passages, even if it had required him to read more than thirty pages, would either have overlooked the circumstance altogether, or noticed it as a matter of no consequence whatever. If you are told that such a man lives in Broadway, New York, although you may be some hours in finding him, yet if you at length find him out, you have reason to be satisfied. The texts adduced from St. Augustine are really in the works of that writer, and refute the Protestant system of Scripture alone and private interpretation. This is the essential point; this it is that inflicts the death blow on you; to examine whether you have been struck by a leaden or a copper bullet is useless. The doctor represents the trouble of looking over thirty pages of St. Augustine, as a Herculean task and truly oppressive. Now we can testify that to look through thirty pages of St. Augustine for the purpose of verifying a text, requires scarcely more than five minutes; a labor which, far from crushing the doctor, will not in the slightest degree incommode him. To write *Petol.* instead of *Petil.* is certainly a fault: it is putting an *o* for an *i*: but if Dr. Jarvis' remark about this proves any thing, it can only be against printers and proof readers: we see not how it can implicate Dr. Milner. One thing, however, appears to us plain enough, that Dr. Jarvis, in alluding to such matters, is very much like a drowning man who catches at straws. We would think it beneath the dignity of a controversial discussion, to notice even grosser faults of print than the substitution of one letter for another, which it would not require an Argus eye to discover in the reply of Dr. Jarvis.

It is true that the words of St. Augustine, quoted by Dr. Milner, as found in the book *De Util Creden.*, are not there: but they are found in the book *De unitate Ecclesiæ*, and, that the doctor may have no difficulty hereafter in verifying the text, we will give him the references in full; vol. ix, chap. 22 or no. 63, Benedictine edition. We may add that the text of Origen, which he had not the courage to look for in four folio volumes, is found at the end of the 29th treatise on St. Matthew. To give an idea of the gigantic task the doctor complains of in having to look over thirty pages of St. Austin, we will state that in order to ferret out the passage alluded to above, we had to examine eleven volumes; yet, with a little management, it did not require much more than half an hour to reclaim the stray quotation. As to the epistles of St. Polycarp, Dr. Jarvis may perhaps complain with reason that Dr. Milner seems to suppose the existence of several epistles of St. Polycarp: but the doctor should not on this account yield to

an immoderate joy: for, although there is but one letter of St. Polycarp extant, he was the author of many, as we learn from a fragment of Irenæus, preserved by Eusebius in his ecclesiastical history. Let the historiographer of the church turn to Eusebius, book v, ch. 20, at the end. In that chapter Irenæus says of Polycarp that he taught many things which were not in Scripture, although conformable to it, about the person of Christ and his doctrine, and that he had the greatest horror for heresies. Irenæus then adds that what he says of Polycarp, can be confirmed by his epistles which he wrote to the neighboring churches and to various individuals. Now this is the passage to which Dr. Milner alludes, and it would be well, in a future edition of the *End of Controversy*, to accompany the reference to St. Polycarp with the reference also to Eusebius, as stated above.

Our blessed Lord tells us of some who see a mote in their neighbor's eye, and see not the beam in their own; of others who swallow a camel, whilst they strain at a gnat. Let us see whether the learned historiographer of the church will not, perhaps, fall under this category. He has complained very bitterly of the blunders of Dr. Milner, and of his second and third hand quotations, as he calls them, which he did not take the trouble to verify. But what will the reader think of a critic who brings forward such charges, and yet falls continually into defects incomparably worse, copying blindly the mistakes of his authors, and making false historical statements, not by inaccurate quotations, but without any quotations whatever? To give some examples of this. The learned etymologist wishes to introduce the different meanings of the word *sacrament:* for this purpose he has recourse to a dictionary, and from this source he gathers several significations of the word. The following is quite interesting.

"In A. D. 1013, Pope Adrian issued a bull in which mention is made of the *sacrament* of Pope St. Gregory, meaning thereby the *relics* of that saint. Ducange, who is my authority for this, mentions several other instances of the like kind; from which it would seem that this loose mode of using the word *sacrament* was common in the West in the eleventh century." Rep. p. 131.

It requires considerable gravity not to laugh out at this strange exemplification of accuracy in quoting. Every body knows that, in the church, there are books containing the various prayers and rites connected with the liturgy and the administration of the sacraments. One of them has received the name of the *sacramentary* or the *sacrament* of St. Gregory, from the celebrated pope who arranged and improved it. Now Ducange, in his dictionary, speaks of this book, and mentions a library which possesses it, and, in addition to this, he informs us that this sacrament of St. Gregory is placed and classed among relics, in a bull of Pope Adrian. Hereupon the learned historiographer tells us that by sacrament of St. Gregory are meant *the relics of that saint! his body embalmed and preserved!* A very beautiful quotation this! Nor is this all: our learned author, who frowns so much at second and third hand quotations, accepts blindly from Ducange the date 1013. This is a fault of print in Ducange; but it is not one in our replyer, who, however, has no excuse: for why did he not verify the quotation from the bull of Adrian? If this was too much, how could an historiographer, and especially an historiographer of the *church*, be ignorant of the fact, that in 1013 there was no Pope Adrian who could issue a bull: since the pope then reigning was a Benedict and not an Adrian? Again, it is passing strange to hear our replyer asserting that the word *sacrament* is used in the sense of *relics* in several other instances mentioned by Ducange. He must have had a queer sort of spectacles on, when reading Ducange; for the only instance we could discover in the alleged passage of Ducange is a sentence of old French, in which a certain nobleman, at the point of death, is made

say that "he wished to receive the crament of Monseigneur St. Jacques, at is to say, the sacrament of extreme ction, which is recorded by St. James." ill the doctor say that the sick man asked receive the relics of St. James? To mplete the series of his blunders and isquotations, the replyer says that, in e eleventh century, the word *sacrament* as used *commonly* in the West, as meang *relics*. This is really too bad, when e consider that the date 1013 is an vious mistake, and that Ducange does t give one solitary example of the word *crament* being used as synonymous with *lics*, although he says that the sacrament St. Gregory, meaning the book attriited to St. Gregory, was placed among lics, an honor which it certainly derved, as a holy and venerable book. Vhat will the reader now think of the asts of Dr. Jarvis, when he exclaims, how could Dr. Milner make such a under," and when he reproaches this riter with his second and third hand otations which he did not take the troue to verify?

Dr. Milner has had the misfortune of oting one book of St. Augustine for anher, and this Dr. Jarvis has endeavored convert into a capital offence: but what all we say of him who makes the most veeping assertions, and most calumnious nputations, without any quotations at all? hus, in one place, he tells us of the uch injured Cyril Lucar, the Greek atriarch, whose life was *a sacrifice to esuitical intrigues;* and elsewhere he says at, in the early days of the English hurch, Jesuits, masking themselves under e garb of Puritans, obtained livings in ngland, and were the primitive cause of ll the misfortunes of the English church. Vhere has our replyer found these intersting particulars? He adduces no auority for this portion of history, which not a mistake in quotation, but no quotion at all. Has he any manuscripts or onfidential correspondence of Cyril Luar, or of the disguised Jesuits to whom he alludes? Does he possess any documents of their superior general, ordering some among them to put on the garb of Puritans, that they may sow division in the English church? He must possess such documents, or else how could he hope to make us believe that Cyril Lucar, who was, it is true, much annoyed during his life, on account of his abortive attempts to introduce Protestantism among his brethren of the Greek church, could have had any thing to fear from the Jesuits, who had no sway whatever over the Greek church? It requires an unusual amount of credulity to admit, that the Greek clergy could be induced by the influence of the Jesuits and the pope, to banish an innovator from their ranks, when those Greeks were the professed enemies of the pope and the Jesuits, and have to this day refused to receive the Roman reformation of the calendar which even Protestant nations have adopted. A Puritan Jesuit is also something so anomalous, that we can believe such a class of beings to have existed, only when we shall learn, by good *references* and *quotations*, the names of those strange individuals, the time when they lived, and the place where they practised their impositions. Truly there is nothing ever so monstrous or extravagant, that some Protestants will not swallow, if it be only against the pope and the Jesuits. We expect soon to learn from Dr. Jarvis, that the pope sent two cardinals to Philadelphia, in 1844, to set fire to St. Augustine's church.

We should be delayed too long, if we undertook to consider all the instances of gratuitous assertions that are found in the *Reply:* but we cannot forbear noticing a calumnious charge against the Roman cardinals who, in 1587, issued an edition of the Greek Septuagint. The matter stands thus. Biblical commentators have been puzzled by the quotation of a few verses found in the third chapter of St. Paul to the Romans,* which are supposed to have been taken from the thirteenth Psalm.

* V. 10 and seq.

Now the Hebrew text of this Psalm does not contain these verses quoted by St. Paul, but some Greek copies of the Bible and also the Vulgate contain them. Dr. Jarvis contends that these verses do not form a part of the thirteenth Psalm, and we shall not enter into any controversy with him on this subject; but he adds, that the *fraud* and *dishonesty* of the Roman editors of the Greek Suptuagint, in 1587, was the cause of those verses having been admitted into the English prayer book as forming a part of the thirteenth Psalm. According to Dr. Jarvis, the cardinals were guilty of fraud and dishonesty by inserting these verses in their edition, while in the Vatican manuscript of the Septuagint these anomalous verses are found only in the margin. In support of this last assertion he quotes the learned and pious Benedictine Montfaucon, who seems in this way to bear witness to a fraud on the part of the cardinals. Dr. Jarvis moreover adds, that as these verses are in the Vulgate, "the editors of the Vatican Greek text were bound, under the curse of the council of Trent, to commit the fraud," in order to make the Septuagint agree with the Vulgate. Upon this we have only to say, 1. that Montfaucon never dreamed of imputing any fraud to the Roman editors. 2. That the Roman editors placed these verses in the text of the thirteenth Psalm, because they fairly and conscientiously thought that the verses belonged to it. Whether their convictions were well founded or not, may be a matter of discussion; but their sincerity cannot be questioned. 3. The Roman editors say, in their preface, that they have consulted not only the Vatican but also many other manuscripts; and it is from this comparison and other considerations they may have thought proper to insert these verses in the text of the thirteenth Psalm; so that the intent to commit any fraud upon the Vatican manuscript would have been as silly as it was useless: it would have been silly, since the text of the Vatican manuscript has been always open to the inspection of the learned, or else how would it be known that these verses are in the margin?* The fraud would also have been useless; for the curse of the council, to use the expression of Dr. Jarvis, would not have reached them, even if they had not inserted those verses in the thirteenth Psalm. Dr. Jarvis only shows his ignorance as to the meaning of the decree of the Tridentine council, concerning the authenticity of the Vulgate. The same Roman editors have adopted, in innumerable instances, readings at variance with the Vulgate: for instance, they do not give the prayer of Moses at the waters of contradiction, Num. xx, 6, although it is found in the Vulgate; and in reference to the contested verses of the 13th psalm, Bellarmine, whom no Catholic is disposed to *curse*, is of the opinion that these verses did not exist originally in the 13th psalm.† Hence the dishonesty and fraud attributed to the Roman editors of the Septuagint, is plainly and unquestionably a fabrication of Dr. Jarvis, the historiographer of the church. So far we have considered only the charge of dishonesty, but we have said nothing of the argument which Dr. Milner derives from the fact, that these verses are not found in the English Bible, though found in the book of Common Prayer. That argument retains its full force; for even admitting that the editors of the book of common prayer were biassed by the Roman editors of the Septuagint, it was their own fault, and purely their fault, as, according to the Protestant theory, the Hebrew original is the standard of the Old Testament, and not any version of it, not even the Septuagint. Besides, the general aim of Dr. Milner is to show the impossibility for Protestants, and particularly the mass of Protestants, to form their faith by Scripture alone, as a rule of faith. If the *learned* authors and

*See, in Wiseman's Lectures on the connexion between science and religion, the confutation of much of the same calumny in relation to this Vatican manuscript. Lecture 10, 1823.

†Bell, in Ps.

editors of the book of Common Prayer have been, as Dr. Jarvis himself admits, so far mistaken as to insert in the 13th Psalm verses which do not belong to it, how much more liable to error are unlearned persons, in attempting to decide upon what is or what is not Scripture, and in forming their faith accordingly?

We have thus far confined ourselves, as it were, to a sort of *extrinsic* evidence against Dr. Jarvis, to give an idea of his way of proceeding, and of the kind of antagonist that Dr. Milner has met with. It is time now to examine in a more regular form the replies of the doctor to the arguments of Dr Milner. The "End of Controversy" is divided into three parts: in the first, the author establishes the true rule of faith, which is assuredly the right way to come to an end of religious discussion, and he proves that the true rule of faith is "the Word of God, whether contained in Scripture or in the tradition of the church, and interpreted by the decision of a living authority, the true church of Christ." In the second part, Dr. Milner proves at length that the Roman Catholic church is the true church of Christ. All controversy should have ended here, because the settling of these two points involves the decision of all other points, and covers the whole ground of discussion between Catholics and Protestants. Yet, as there are so many prejudices entertained in regard to certain dogmas of our faith, Dr. Milner introduces into the third part, but only in a secondary and incidental manner, the chief points which seem so repugnant to Protestant views.

But what is the plan of campaign adopted by Dr. Jarvis and Dr. Grier in their attempt to confute Dr. Milner? It is a plan directly calculated not to end but to perpetuate controversies. Of the three parts of Dr. Milner's book, the third is almost superfluous, or at least *ad abundantiam juris;* the second is the vital question, namely, that the Roman Catholic church is the true church of Christ. The first, in regard to the rule of faith, is very material, but only as connected with the second part. Now, it is truly remarkable that the replyers to Dr. Milner confine themselves almost exclusively to the third part; they discuss at length various dogmas and practices of the Catholic church which shock their prejudices, and thus find the way of introducing all subjects of controversy that have been agitated ever since the time of Luther. If they say any thing on the first part, it is only to show how the Bible alone teaches all doctrinal truth, and what a good translation of the Hebrew and Greek originals we possess in the English Bible. But they either avoid, or scarcely touch upon the second part, which contains the plain and substantial arguments by which we show that the Roman Catholic church is the true church of Christ. This last remark says all, and should be conclusive to the mind of every judicious inquirer. The Roman Catholic church maintains and proves, that she has the marks of the true church of Christ. The English communion, the Lutheran communion, and the Geneva communion are even *ashamed* to assert that they have these marks, and that all other communions are deprived of them.

Let us see how Dr. Jarvis answers the first part of the "End of Controversy." Dr. Milner attacks the rule of faith admitted by Protestants, which is the sacred Scripture interpreted by each individual as seems most reasonable to him. To confute this rule he uses the following train of argument. "That rule of faith is not the true one, which leaves the inspiration of Scripture without any warrant; which, moreover, it is out of the power of the great majority of men to apply, and which, when applied, will lead to as many opinions nearly as there are heads. Now such is the Protestant rule of faith; therefore it is not the true rule of faith." To prove that the Protestant rule is beyond the reach of the majority of men, Dr. Milner adduces the fact that many know not how to read; that of those who can

read, a very small number indeed are acquainted with the Hebrew and Greek, in which the Scriptures were written; that, even if all could read Hebrew and Greek, still no Protestant has a sufficient reason to believe in the inspiration of the Bible, chiefly of the New Testament, which is the most essential part of it; none can determine what is the Bible and what is not, because there is no other means than the testimony of the true church of Christ for ascertaining whether such or such book is, not merely a good *human* book, but one inspired by God and consisting of his very word.

The reply of Dr. Jarvis to this reasoning is altogether curious, and shows how far he is able to take hold of an argument, and to follow it to the end. He says to Dr. Milner: you disparage the Scripture; you play into the hands of the infidel; you sap the inspiration of the Bible. A strange answer this! It is not the inspiration of Scripture that Dr. Milner assails, since he believes the Scripture to be the word of God, and has a more extensive Scripture than Dr. Jarvis: but it is the Protestant system which he attacks as sapping the inspiration of the sacred volume. The argument is this:—That system is to be rejected which renders it impossible for a man to know the inspiration and canonicity of Scripture. Now the Protestant system makes it impossible to ascertain the inspiration and canonicity of Scripture; therefore the Protestant system is to be rejected. To tell Dr. Milner that he plays the part of an infidel, is to be ignorant of the plainest rules of argumentation. Yet in this way has Dr. Jarvis wasted many pages of his reply. He argues at length that the English translation of the Bible is a very elegant translation, better than the Doway Bible; he insists that the Hebrew and the Greek are to be preferred to the Latin Vulgate. Now, evidently, these are *magni passus sed extra viam.* Dr. Milner did not undertake to prove, ex professo, that the Latin is better than the Hebrew or the Greek, or that the English Protestant translation is defective; all this was foreign to his purpose. His sole object was to show, that the majority of the people cannot ascertain by themselves either the merit of the Hebrew and Greek originals, or the fidelity of the translation, and consequently cannot form their faith from Scripture alone.

Another instance of the same false reasoning in Dr. Jarvis, is the following. He retorts the argument of Dr. Milner, and says: If we are to learn Hebrew and Greek to know Scripture, you are not much better off; for you have to learn Latin to read the Vulgate, and to see that the Doway Bible is a correct translation. Now the short coming of this retortion is evident; Dr. Milner does not say that the Doway Bible, read and interpreted by every Catholic, is his rule of faith: if he did, the remark of Dr. Jarvis would be correct: but he does not, and Dr. Jarvis and his compeers are well aware of it, since they falsely charge the Catholic church with interdicting the Bible to the people. The rule of faith among us is to believe what the Roman Catholic church believes in general, and if a man be of a very limited capacity, to believe and learn at least the apostles' creed; and if he be more intelligent, to learn, not the Bible, but the Catechism; and if he be yet more intelligent, he may read the Doway Bible, and the Vulgate, and the Septuagint, and the Hebrew if he wish, but none of them in such a way as would be opposed to the doctrine propounded by the Roman Catholic church, and stated in the Council of Trent. The case stands very differently in the Protestant theory. If the Bible, interpreted by every individual, be his rule of faith, no man can have faith unless he read the Bible and interpret it for himself. If he listens to the interpretation of another, he will not be forming his faith by his own individual reading of the Bible, and will virtually give up the Protestant rule of faith.

Dr. Jarvis has condescended to examine more particularly the case of those who cannot read, and he has given a special

answer to this part of Milner's argument. It is too interesting not to be placed before the reader. It is a real old woman story. Dr. Jarvis tells us of

"A poor woman who had learned her religion by going constantly to church, and hearing the ambassadors of Christ read the Bible!" . . . . . "The poor aged woman, of whom I speak, was visited by me in her last illness. She quoted the Scriptures so fluently, and applied them so correctly and understandingly, that the idea of her not knowing how to read never occurred to me. I said, 'Give me your Bible, and I will mark some passages for your meditation when I am absent.' 'Alas! sir,' she replied, 'I cannot read.' 'Cannot read!' I exclaimed. 'How did you get such a knowledge of the Bible?' 'By attending church, sir, and hearing the Bible read. My memory, thank God, is good, and I have repeated what I have heard till I had got it by heart.'"

This is a very pathetic anecdote indeed. Let us now see what it proves. If a woman, who has a good memory, can retain some passages of Scripture, then even the illiterate may form their faith from the Scriptures. The doctor is assuredly in jest. Does faith consist in committing to memory some passages of Scripture? At that rate even a parrot might have faith. But the Doctor does not tell us whether the woman in question had gathered from the Bible any particular set of doctrines; he does not tell us what she believed concerning the nature of God, the Trinity, the divinity of Christ, and his incarnation, or what she believed and knew of the person of Jesus Christ. Did she believe in predestination to evil, and how did she understand the words of St. Paul, "whom he will, he hardeneth?" Did she ask Dr. Jarvis to wash her feet, as is so positively recommended in the Gospel of St. John? Did she apply to him as an elder of the church to be anointed with oil, as is taught in St. James? What did she believe in regard to the words "this is my body?" Did she ask absolution of her sins from Dr. Jarvis? Let us, however, suppose that she believed on all these points as Dr. Jarvis himself, and this is a very natural supposition from her having been visited by him. But does he not see that this woman had derived her faith from preachers and not from the Scripture? for there are a great many old women among the Quakers, Methodists, Presbyterians, Baptists, &c., who can quote the Scripture as well as she who was visited by Dr. Jarvis, and yet believe very differently from her. We have seen an old Protestant woman who could do much more than the one visited by the historiographer of the church; she could not only quote Scripture, but she saw the Lord Jesus in his glory, in broad day light.

But what if one woman, gifted with a good memory, could understand the Scripture without reading it? This is an exception which only confirms the rule. Dr. Jarvis has anticipated the objection, and he tells us how it happened that, in the course of his ministerial career, he met with only one such woman. The reason is, says he, that Jesuits and Roman missionaries thwarted the noble designs of the English reformers. Their design was that the people in general should attend morning and evening prayer daily, in their parish churches, in order to listen to four chapters of the Bible each time, so as to hear the book of Psalms every month, the Old Testament once, and the New Testament three times a year. This is not all. The Bible was to be read not *any how*, but

"With such just emphasis and intonation that the very reading would have conveyed to him the true sense of God's holy word." P. 74.

The doctor seems very punctilious on the subject of emphasis. In another place he says:

"The Christian priest would read with such just intonation and emphasis, that the ignorant would understand the Bible better than if they merely read it alone by themselves." P. 41.

Such then was the noble design of the

founders of the English church, and Dr. Jarvis, with holy indignation, asks:

"Who marred all this goodly design! Alas! Do not you know? Have you never read of emissaries from Rome, who assumed the garb, and imitated the manner of Puritan teachers, prayed extempore, and reviled, as being popish, the liturgy of the Church of England?" p. 74.

We are much obliged to Dr. Jarvis for this acknowledgment of the deficiency and decay of his own church. We may use it as an additional argument to the many we already possess, that the Church of England is neither the true church of Christ, nor a portion of it. What a strange church that must be, which confesses and bitterly complains that a few disguised Jesuits and missionaries thwarted the designs of the *men of God*, who founded it, so as to deprive the mass of the English population of the means of applying their rule of faith! It is then true, and admitted, that the ninety-nine hundredths of the English church consist of professors who have no rule of faith, and consequently no faith at all, because some Jesuits assumed the garb of Puritans in times past. Assuredly it will require a good share of credulity to admit, that this is the church built upon a rock, and against which the gates of hell shall never prevail. Can that be the true church of Christ in which "the little ones asked for bread, and there was no one to break it to them?" That church is not a mother, but a step-mother, who has refused the means of supplying her little ones, that is, the large mass of her people, with the food which she proclaims to be necessary. But independently of these considerations, the discussion between Dr. Milner and Dr. Jarvis assumes a new feature; it is no longer the Bible interpreted by every individual that forms the rule of faith; if we understand Dr. Jarvis rightly, it is the Bible read "with just emphasis and intonation." We can scarcely mistake the meaning of the doctor, for he tells us that this proper emphasis and intonation will make the people understand the true sense of God's holy word, even better than if they were to read the Bible themselves. It is true, Dr. Milner did not meet him on this ground; for it is altogether a new one. But we are very willing to supply the place of Dr. Milner in this particular case. According to the new system, then, it is not so much the word of God that is the rule of faith, as the emphasis with which it is read. Now this must prove to be a strange rule. Some ministers and readers will be so awkward that they will make no intonation and emphasis, and the people then will have no rule of faith. Bnt if an intonation and emphasis be used, will it not be the meaning of the reader more than that of the word of God that will be apt to pass to the mind of the hearer? Will the intonation of the Presbyterian be the same as that of the Episcopalian? Will the Methodist and the Lutheran give the same emphasis? Suppose a minister were reading this passage, "whom he will, he hardeneth," what intonation will be used? If he be a rigid Calvinist, he will make two or three emphases, in order to inculcate his doctrine. If he be an Arminian, he will run over the text without any intonation at all. Dr. Milner supplies us with another example, Rom. ix, 5: "Christ who is over all, God blessed for ever. Amen." Two different intonations may here be used: the first by which the reader will stop after the words *over all*, and then conclude the sentence by blessing God for ever: the second by which a pause is made after the word *God*, and Christ will be understood to be the God blessed for ever. Thus the new rule of faith devised by Dr. Jarvis, is ultimately reduced to this: the Bible as interpreted by each preacher. After this it is idle to talk of giving liberty and free scope to the understandings of men: every one is to form his faith from his minister, and bow down to his intonation and emphasis. If he go to another minister, who has a different intonation and emphasis, he will also have a different faith. There is much truth, however,

in this rule, or, in other words, it is true that most Protestants form their belief in this way; for, after having protested before heaven and earth that they will not listen to the Scriptural interpretation of fathers and councils, they have resigned themselves to the inglorious privilege of being led by the nose by preachers and exhorters.

The doctor, however, could not have established his rule of faith on more slippery ground than that which he has selected, which is after all nothing more than the consent of ministers. There is no set of men more at variance with each other than ministers of the Anglican church. An Anglican minister may be a Unitarian if he choose; many of them are rank Calvinists: there are low churchmen and high churchmen: there are Puseyites of innumerable shades. To give an example of the beautiful harmony which prevails among them, Dr. Jarvis cannot agree with Dr. Grier, one of the assailants of the "End of Controversy," on the verse of St. John, relative to the three witnesses.* The English opponent of Dr. Milner admits the contested passage, and his opinion, he says, is founded upon invincible arguments: while Dr. Jarvis devotes eight long pages to the discussion of the same text, rejecting it with the bitterest opposition. Thus it would seem as if they had proposed to give a practical demonstration of the impossibility for the ignorant to form their faith from Scripture alone. The argument, however, of Dr. Milner has not the least bearing upon the intrinsic authenticity of the text, but refers solely to the impossibility for the mass of the people to arrive at any reasonable conclusion about what is Scripture or what is not.

In relation to the rule of faith, Dr. Milner furnishes ample and convincing proofs that every necessary article of the Christian faith is not contained in Scripture, and consequently that tradition, the transmission by testimony of certain truths revealed by Christ or by the Holy Ghost, is a necessary complement of the rule of faith. Dr. Jarvis has assailed these proofs, and it is interesting to observe the manner in which he has done it. One of the arguments adduced by Dr. Milner is, that jurists, and Blackstone by name, admit a *lex non scripta*, together with judges and courts, that is, *living authorities*, to decide in all cases of doubt. Now, if human laws can be preserved and transmitted by tradition, and if for their interpretation there is required in all cases a body of living oracles, why cannot divine laws also be transmitted by testimony in the church, which has, moreover, a promise of aid from above; and how can order exist in the church without a living authority to decide in cases of doubt? Upon this, Dr. Jarvis becomes quite wrathy, and exclaims:

> "Is it not passing strange that Dr. Milner should have so presumed on the ignorance of his readers as to quote Blackstone's commentaries! Let any one read the first and second sections, as well as the third of his introduction, and he will see how far the English judge was from acknowledging the claims of Rome!" p.77.

Now we must confess that such a display of bad logic (for we will not call it bad faith,) is rather a shock to our nerves. Did Dr. Milner quote Blackstone as a Roman Catholic witness, or for the weight that his authority possesses in religious matters? Who does not know that Blackstone was a Protestant, and that, in regard to Catholics, he was a more intolerant bigot than any man should have been in the age in which he lived? Had Dr. Jarvis, or some reasoner of the same calibre, been present in the Areopagus when Paul addressed that illustrious assembly, and quoted those words of one of their poets,* "as some also of your poets said: for we are also his offspring," Acts, xvii, 28, he would probably have objected and launched forth the following charge: "Is it not passing strange, O Paul, that

* 1 John v, 7.

* Aratus, whose poem was translated by Cicero, and is partly extant.

you presume so far upon our ignorance as to quote Aratus in favor of your new religion? Let any one read his poem, and he will see how far Aratus is from discarding our Gods and acknowledging the claims of Christians." Let Dr. Jarvis also remember this first lesson in logic, that when a Christian quotes a pagan author, or when a Catholic quotes a Protestant, it is not for his absolute testimony he quotes him, but for his admitting and laying down principles which, legitimately interpreted and developed, lead to Christianity or to Catholicity.

We now pass to another reply of Dr. Jarvis. Tradition, he says, is found in the writings of the fathers, in the councils, and in the canon law. Now this forms a very large collection of books which all are bound to read.

"Can any one," exclaims the Dr. "imagine a more monstrous assumption? A whole library, and a very large library too, bound down upon the consciences of all men, and therefore as all men cannot examine this library themselves, to be received on the oral testimony of an Italian bishop, and the prelates and priests who hold communion with him? Why, we may well exclaim with the apostle, why lay such an unbearable yoke upon the neck of Christ's disciples?" p. 37.

Now, take notice that this library which is "bound down upon the consciences of men," is reduced to a short catechism which, even if your memory and understanding be very limited, can still be much abridged and simplified. You receive that catechism on the authority of the bishop of Rome, and of prelates and priests of the Roman Catholic church, who in point of number, unanimity, learning and other qualifications calculated to inspire confidence, as much surpass the authority of a churchman reading with just emphasis and intonation, as the heavens are higher than the earth. As this summary, called the catechism, does not vary, is not an abridgment of Scripture and tradition changing according to the views of each priest, it saves you the intolerable burden of forming to yourself a code of doctrine from Scripture alone; a task which is evidently above the power of the generality of men; and hence we may justly conclude, that Christ never intended to lay that burden upon the conscience of any man, and consequently that Protestants overthrow the system established by Christ. It is true, however, that the whole of the library to which the Dr. alludes, is bound down upon the conscience of the church, we mean the Roman Catholic church, there being no other true church, and for this reason the church has preserved the sacred deposite with religious care: and the Dr. who quotes and so often misquotes the fathers and councils, knows very well that the editions of those fathers and councils which he has, were issued by Catholics. The Dr. did not reflect that his objection would naturally lead to the destructive fanaticism of Omar, who burnt the Alexandrian library because the Coran alone was deemed sufficient for the guidance of men.

Milner having adduced quotations of the fathers in support of tradition, Dr. Jarvis, who has a library, considered it his special duty to answer that part of the "End of Controversy." The discussion of Milner's quotations occupies in the "Reply" a whole chapter of some thirty pages, whereas the original passages are contained in four short pages. We have already observed that the references in some instances are not sufficiently precise as to the edition and the page of the works quoted: we may add that Milner should also have used more frequently the usual sign indicative of interruption in the citation. But the substance of the quotations is correct and undeniable, and upon this only does the argument bear. Now the following is the plan of campaign adopted by Dr. Jarvis against these quotations. 1. He loudly complains of the trouble he had in finding and verifying the texts. 2. He grumbles because some texts are taken from one chapter, others from the following chapter, others again from a still remoter part of the work. 3. He cites in

full the various chapters in which the quotations are found, with his own translation, speaking, he says, with all due modesty of his own translation, and with the utmost charity of that of Dr. Milner. He then asks Dr. Milner why he did not give the whole text; why he quoted so little; why he omitted so much? 4. He shows that the fathers quoted by Dr. Milner entertained the greatest respect for Scripture, and quoted it continually, whence he leaves it for his reader to conclude that they considered Scripture as the sole rule of faith. 5. He complains that Dr. Milner does not quote some passages of the fathers where they reject traditions. Now, any one who will allow himself to be guided by reason and sincerity, will at once see that all these remarks are nothing more than evasions, or a mere come off. Dr. Jarvis has recourse to such stratagems because he is afraid of facing his opponent: he dodges him, and tries to conceal his flight. To quote from different chapters of a book and to collect from the same chapter different texts which have the plainest and strongest bearing upon the case, is the course which any judicious writer will follow: the contrary course of quoting whole chapters, is only adopted by those who wish to fill a book without further trouble than that of transcribing. You ask Dr. Milner why he did not quote whole chapters: you might as well ask him why in his short letters he did not give a full edition of the fathers. The fathers quoted Scripture and so do we also: but to quote Scripture and to praise it, is one thing, and to say that every thing is contained in Scripture, and that nothing is known by tradition, is another. The passages of the fathers against tradition explain themselves: they inveigh against the traditions of men, that is to say, against maxims and customs devised and followed by men, by carnal men: but these are totally different from traditions emanating from the apostles, and transmitted by the church of God. Dr. Milner himself answers this objection in his twelfth letter.

It must not be denied, however, that the evidence of the passages adduced by Milner and others, and found in our theologians, has induced some Episcopalians to admit a kind of tradition. Dr. Jarvis is of that number, and the texts quoted by Milner, which he cannot explain away, he understands to signify a *traditive interpretation* of the Bible; and he admits at least in words that the Bible must be interpreted as it has been interpreted by the churches at large. Now we contend that these texts go farther, and point out to us even things not found at all in the Scriptures. But at all events we record this avowal of Dr. Jarvis, because by it he, in fact, gives up one half of Protestantism. Nay, if the doctor be sincere in this admission, it will necessarily bring him over to the Roman Catholic church, for the church has always understood certain passages of Scripture, as conferring infallibility and perpetuity upon her, without any possibility for the gates of hell to prevail against her by heresy or schism: this fact is gathered sufficiently even from the apostles' creed, where we say, "I believe the church." This creed is to endure and to be recited to the end of time, and in this creed the church is given to us as the authority on which we receive every thing, even the Scripture itself. We fear therefore that this admission of tradition by Protestants, is only in word: whilst they say that we must follow the interpretation which the church gives to Scripture, they will in practice follow only their own individual interpretation.

Dr. Jarvis is willing to admit a traditive interpretation of Scripture and nothing more; hence it becomes his duty to prove, from Scripture properly interpreted, those points which are commonly adduced by us to show that important articles are not found in Scripture. Dr. Milner has stated several of those points. Dr. Jarvis probably found it too difficult to make his rule work in regard to all points; he has contented himself with considering the observance of Sunday and infant baptism,

purposely omitting those adduced by Dr. Milner, as well as the validity of baptism conferred by heretics and sinners, the validity of baptism by immersion, the inspiration of the New Testament and particularly that of St. Luke and St. Mark, the validity of baptism conferred by laymen, the perpetuity of ordination even among heretics, the powers of the priesthood, &c. We will let the reader see how the Dr. proves the observance of Sunday to be enjoined in the Scriptures.

"Though the primæval Sabbath was the seventh day from the beginning of creation, yet to man, the last formed of the Creator's work, it was the first. As soon as he became a living soul he entered on his holy Sabbath. When the Israelites were freed from Egyptian bondage by the blood of the Lamb, they immediately entered on their rest in the wilderness. When forty years after they crossed the Jordan, the first day of their arrival in the land of Canaan was the Sabbath. (For the proof the author here refers to a book of his, 'a chronological introduction to the history of the church.') At the new creation, the resurrection from the dead, the glorified man Christ Jesus, the second Adam, entered into his Sabbath. The observance of that day may well be considered as among 'the things pertaining to the kingdom of God' in which our Lord instructed his apostles." p. 110.

He then adduces the texts by which Protestants generally undertake to prove the observance of Sunday from the Bible, says that Justin Martyr speaks of Sunday as being that observed by all Christians, and adds, that "not a single church can be found from the very beginning which had a different practice."* Thus Dr. Jarvis supposes that he has sufficiently proved the observance of Sunday to be enjoined in the Scriptures. Now we ask, whether such proofs as these are not utterly insignificant. The truth is, that such men as Dr. Jarvis and Protestants generally, use a microscope of a most wonderfully magnifying power, to discover the institution of Sunday in such texts and such loose reasonings, and they contract the pupils of their eyes, like moles, in overlooking passages of Scripture far more clear and explicit in behalf of confession of sins, purgatory, and the invocation of saints, and absolutely blind themselves not to see in the Bible such manifest doctrines as extreme unction, the infallibility of the church, and the prerogatives conferred upon St. Peter. We would confidently ask any man who is not prejudiced, and is not an idiot: is there a shadow of reasoning in the following remarks? "The primæval Sabbath was for man the first day of his existence: therefore instead of Saturday we must keep the Sunday;" or in the following: The first day after the going out of Egypt and after entering Canaan was a Saturday, a Sabbath: therefore, instead of Saturday, we must observe the Sunday. Nothing else than hellebore can be offered in exchange for such outlandish conclusions. The other Scriptural reasons, although not so absurd, still prove nothing, nor do they contain a word about the manner of keeping the Sunday. Hence, Protestants ought to observe it according to the method laid down in the old law, eat cold victuals, kindle no fire on that day, not stir from their houses, and keep their lands fallow once in seven years. We regret that want of room does not permit us to expose the fantastic reasons, which the historiographer of the church alleges in favor of infant baptism as proved by Scripture.

In another article we shall conclude our remarks upon Dr. Jarvis' *Reply*.

* For the falsehood of this assertion, see Cath. Mag. 1845, p. 233.

For the U. S. Catholic Magazine.

NOTICE OF GABRIEL DE LA RIBOURDE, O. S. F.*

AND OTHER MISSIONARIES.

GABRIEL DE LA RIBOURDE was born in the year 1615, according to some writers, in the Spanish Netherlands, but more probably in France. He at an early age embraced a religious life, and became a Franciscan of the reform called *Recollects*, at the convent of Bethune in Artois. He bore here the reputation of a holy religious, and was equally distinguished for his virtue and moderation, and was at different periods of his life elected to every office in the convent. He filled with approbation the office of warden, superior, inferior and master of the novices in convents of his order. While he discharged the duties of the last important charge at the convent of Bethune, Father Hennepin was one of the novices committed to his charge, and that talented, but erratic man, bears testimony to his guilelessness and zeal. He had spent some years in convents in the low countries, when the Franciscans, through the friendship of the Count de Frontenac, were permitted to undertake the mission of Canada a second time. They had founded the missions in the time of Champlain, F. Dennis Jamé having come out with him in 1615, as commissary, accompanied by F. Joseph Le Caron and another priest and a lay brother. The infancy of the settlement and the wild expeditions of the venturous Champlain, did not enable these fathers, and those who came out subsequently, to effect much permanent good. The Hurons, the Petuns, the neutral Indians were visited, and Le Caron even traversed a part of the Iroquois country, though it does not appear that he preached to that people.

Father Le Caron, to whom the direction of the mission was almost entirely confided, perceiving that his own order being a mendicant one, and possessed of little wealth in Europe, was unable to conduct a mission so vast, a mission which could receive little or no assistance from the poor settlers and the poorer Indians, invited the Jesuits to enter this field, as their society was organised with special reference to such undertakings. Accordingly Fathers Lallemand, Brebœuf and Massa, S. J., came out in 1625. When Canada was conquered four years later by Kertk, all the religious were carried away, and when England restored it to France, the company of merchants, for pecuniary reasons, refused to permit the Grey Friars to renew their missions. They were excluded till Frontenac took up their cause. In 1669 a body of Franciscans sailed from France, but were compelled to return by a storm which drove them on the coast of Portugal.

The year after a new band embarked under F. Germaine Allert, afterward bishop of Neucès, and reached Quebec, just about thirty years after the time when the other fathers had been carried off by Kertk. Father Ribourde was one of the companions of F. Allert. On their arrival at Quebec, they immediately set about the erection of a church, which by the alms and assistance of the people was soon finished, and a pontifical high mass was celebrated in it by the bishop of Petræa.

* Hennepin's New Discovery, p. 290. Description de la Louisiane, Tonti (the real narrative in Louisiana, Hist. Coll. p. 57). Pseudo Tonti. Charlevoix I. p. 461. Joutel, p. 130, Louis I. & Coll. Sparks' Life of Lasalle, vol I, new series.

In the following year F. Allert returned to France, as the order was firmly established here, and Father Gabriel became superior of the Franciscans in Canada. The duties of this station he discharged for some years, requiring, as they did at times, his almost undivided attention, owing to the troubles which arose with regard to the Recollects, and which were arranged only by Frontenac's interposition. Indeed the wish of their seraphic founder seems always to be fulfilled: the poor, untidy (so to speak) Franciscan, barefooted or bareheaded, is always treated as an inferior, treated with contempt by the children of this world: more especially by those who devote their lives to the acquisition of that wealth which the Franciscan holds as nought.

Although the controversy was conducted with considerable heat, it is clear that F. Ribourde was universally esteemed, for no reproach is made against him even by those directly opposed to him.

In order to keep the Iroquois in check, and to form a centre for a settlement, Frontenac resolved to build a fort in Western New York. Fort Frontenac, at Cataragui, was accordingly commenced, and before its palisade fortifications were complete, F. Gabriel had commenced his mission there: a church was soon built, and the station remained ever after under the direction of the Recollects. He made several missionary excursions into the country of the Senecas, but does not appear to have produced any permanent result in that fierce tribe.

When Lasalle, who had obtained the grant of Ft. Frontenac, arrived there in 1679, he found Father Gabriel there awaiting his orders with F. Hennepin and F. Zenobe Mambré: F. Luke Buisson was to succeed F. Gabriel as almoner of the fort, and F. Watteau was to attend the fort at Niagara. Father Hennepin, whose fondness for exaggeration led him finally to invent a fictitious narrative, confesses that he induced F. Gabriel to undertake the mission with Lasalle by concealing the discouragements he had encountered.

Having arranged all his affairs at the fort and installed his successor, F. Gabriel set out with Mambré and Hennepin, and reached Niagara on the 30th of July. Lasalle had built the Griffin, the first vessel ever launched above the falls, and was ready to proceed on his voyage to the unknown regions of the southwest. They embarked on the seventh of August: and sailing through the lakes they reached Green Bay, after experiencing a dreadful storm in which all had well nigh perished. From this place Lasalle sent back his vessel with furs, and on the 19th of September set out in four canoes to the south. On the first of October a storm compelled them to carry their canoes on their shoulders, to prevent their being dashed to pieces. F. Gabriel's advanced age and infirmity rendered him unable to keep up with them, and F. Hennepin carried him on his back. The next day they had to proceed in the same way: the fatigue and want of food caused F. Gabriel to faint, and almost deprived him of life. They reached the mouth of the St. Joseph's or river of the Miami, on All Saints day, and here Lasalle built a fort, and leaving ten men in it, with the rest of his force ascended the St. Joseph's and passed over the morasses which connected that river with the Kinkakee, now frozen and dangerous. Sailing down the Illinois he built a fort which he called Creve Cœur,* in the bitterness of his heart, for the Griffin, his vessel of the lakes, had undoubtedly perished. Lasalle determined to return to Fort Frontenac, and set out on foot alone. Before his departure he ordered Tonti, his military commander, to fortify an eminence some distance up the river, called the Rockfort.

F. Mambré was adopted by an Illinois chief near the fort, and began to study their language: and as he progressed he exercised his missionary calling, though with little success. F. Hennepin went off on a voyage of discovery and Father

* It was four days' journey below Lake Peoria.

de la Ribourde erected a chapel in the fort, and was soon after adopted by a chief, aud turned his attention to their language. Father Mambré had not been idle; he had gone with the Indians to their hunting ground; and there, in the summer heats, and on the open prairie, made himself master of their language. But no rich harvest gladdened him: he found a few docile, but even these he could not induce to renounce entirely their ancient superstitions: and one of his most promising catechumens, being at the point of death, sent for a medicine man. F. Mambré visited some other villages and even went to the Miamis, but gives them a character by no means encouraging to a missionary.

Tonti's effort to fortify Rockfort, failed as his men deserted, and he was attacked and wounded by the Iroquois. On his way back to Fort Creve Cœur he was met by FF. Mambré and Ribourde who alone had gone out to find him. Tonti and Father Mambré set out alone to treat with the Iroquois who were now advancing on the fort: the parley resulted in nothing, and they determined to flee as Creve Cœur was not tenable. That night was passed in constant expectation of an attack, and all prepared for death. On the following day, the 11th of September, they embarked on the Illinois. The canoe was a poor one, and had to carry seven persons; it leaked so that they had to stop constantly. On one occasion they drew it on shore to repair it, and F. Gabriel went walking on the bank saying his office. Having strayed out of sight of his companions, he was met by a party of Kickapoos, a tribe inhabiting the centre of Wiskonsin, who having heard of the invasion of the Iroquois, set out to oppose them. Although F. Ribourde was no enemy, they killed him with a war club and scalped him.* This occurred five leagues from Fort Crêve Cœur.

* Tonti's narrative differs in the account of this, but the one above bears a more probable appearance. Hennepin in his last work censures F. Mambre and Tonti, apparently without good cause, for not seeking further for F. Gabriel.

Tonti and F. Zenobe Mambré sought him, but finding the marks of the struggle on the ground, fled, and with the rest of the party, reached Lake Michigan in safety, and F. Zenobe went to Green Bay and wintered with the Jesuits. A Jesuit in the west afterwards learned the particulars of his death, and purchased his breviary and prayer book from a Kickapoo. Thus fell, at the advanced age of sixty-five, a missionary who had consulted rather his intrepidity than his strength in this distant expedition. Having spent the best days of his life in the quiet discharge of the duties of the offices he had humbly filled in a convent, he came to Canada to gain the same esteem and affection from all who knew him. He was a holy and humble religious, of rare virtue and modesty, yet firm and intrepid in the discharge of his duty, and his character is extolled by all who mention his death.

ZENOBE MAMBRE AND MAXIME LE CLERC, O. S. F., CAVELIER AND CHEFDEVILLE, SULPITIANS, 1687.

Having glanced for a moment at the services of Father Mambré, we may say a few words of the close of his life. Lasalle rejoined the remains of his force in 1681, and when he found that his expedition was frustrated, he returned to France in 1683, to fit out another to go by sea to the mouth of the Mississippi. Father Zenobe accompained him to France, and with three other Franciscans and three Sulpitians embarked with him for America. Owing to the obstinacy of Beaujeu, who commanded the vessels, they missed the mouth of the river and passed down to Galveston bay. After experiencing many disasters, among others the shipwreck of some of his vessels in one of which Father Zenobe nearly perished, having been swept overboard and saved only by a rope, Lasalle built a fort which he called Fort St. Louis, and named the bay St. Bernard's. He soon after set out to find the Mississippi, leaving in the fort M. Cavelier, his brother, and M. Chefde-

ville a relative, the amiable and untiring F. Zenobe Mambré and Maxime Le Clerc. Twenty four others were left with these clergymen: they took their last farewell of each other on the 12th January, 1687.

When the Spaniards in Mexico heard from the Indians that the French were founding a settlement in Texas, they resolved to drive them out, and in January Don Alonzo de Leon set out with a body of men from Coahuila, to go to St. Bernard's bay. After a long and tedious march with uncertain guides, they reached the fort. As they drew near an ominous silence prevailed: no one appeared; the hearts that but a moment before throbbed with the hope of a successful attack, now were chilled by this mysterious silence. They at last stood within the fort. Within and without lay the bodies of its tenants, now mouldering in the dust. The priest and the soldier, the wife and the husband, lay dead before them. The Spaniard had marched many a league to break up the little colony: but other feelings ruled now. Kneeling down they offered up their prayers for the departed, and then decently interred them. Don Alonzo made some inquiries among the Indians as to their death, but the evasive answers showed him, that his own safety would be perilled by two pressing inquiries. Rescuing the four survivors, and taking as prisoners two of Lasalle's malcontents, he returned to Coahuila. The massacre occurred on the 20th of July, 1687.

F. Mambré had arrived in Canada June 24, 1675, and F. Le Clerc on the ninth of July in the following year.

NICHOLAS FOUCAULT, 1703.*

He was a Canadian clergyman, ordained it seems on the 3d of December, 1689. He was stationed on the lower Mississippi and was killed August 22d, 1703, by the Coiras, a tribe on the Arkansas side of the river. He was at the time descending the river in a canoe.

*Charlevoix iii, p. 431. Gayarre Histoire de la Louisiane, p. 72, 80, 138.

JOHN FRANCIS BUISSON DE ST. COME, 1707.

Father Saint Côme was another Canadian priest. He was ordained on the thirtieth of November, 1683. Not long before the year 1700, he was sent from Canada and began a mission among the Natchez: a nation once extremely powerful, but though much reduced, able to bring twelve hundred men into the field. He soon gained the confidence of the female chief, and obtained the good will of the people by whom he was greatly beloved; still it does not appear that his mission was successful.

Being compelled to visit Mobile in 1707 on business, he embarked with three Frenchmen, and while sailing down the river the whole party were attacked and slain by the Sitimachas or Tchoumachas or Tchioumachaqui, (for I find it written thus differently) a nation dwelling on the western side about two days' journey from the river.

The Natchez avenged his death by the almost entire destruction of the tribe, and to preserve the recollection of him they gave to the "Lesser Sun" or second chief, the name of St. Côme.

NICHOLAS BENEDICT CONSTANTINE, O. S. F., 1706.*

He was chaplain of the fort in the Miamis. The Ottawas suddenly attacked the Miamis in 1706. He was walking in his garden at the moment of the attack, and was seized and bound by some Ottawas, but one of their chiefs released him and bade him retire to the fort. As he was entering it, the Ottawas fired at him or at the Miamis who were flying to the fort, when F. Constantine fell dead.

This occurred on the first of June, 1706. He had been on the mission in Canada ten years nearly, having arrived on the first of July, 1696.

BASIL GRAVIER, S. J., 1710.†

Father Gravier came to this country in

*2 Charlevoix ii, p. 309.
† Charlevoix ii, p. 3. Lettres Edifiantes, vol. ii.

1672, and arrived at Quebec on the 17th of June. The following are the only incidents of his life I find recorded.

He undertook the Illinois mission probably about 1693, on the departure of F. Rasles, who had been sent there after it had been abandoned by F. Allouez. F. Gravier founded the village of the Immaculate Conception or Kaskaskia: and became a perfect master of the Illinois language: and was the first who correctly ascertained its principles, and reduced it to grammatical rules. He had at first much to suffer from the medicine men, and his life was exposed to continual dangers; but nothing repulsed him, and he surmounted all these obstacles by his patience and mildness. He was subsequently recalled to Michillimackinaw, and his place supplied by FF. Marêt, Pinet and Binneteau. Fort St. Louis in the Peorias being abandoned in 1700 by Tonti, and the settlers being scattered by the death of Lasalle, F. Gravier judged it a favorable occasion to re-establish the mission, and commenced his labors again near Rockfort in the great village of the Peorias. He soon assembled a numerous flock and had the consolation of seeing, amid this abandoned nation, examples of virtue equal to any exhibited in the mission of Canada.

The enemy of man, however, could still influence many to oppose him, even by violence, and from one of the medicine men he received, in June 1710, a mortal wound in a popular turmoil which they had excited.

MORAL PHILOSOPHY AND THEOLOGY.

Translated for U. S. C. Magazine.

CONTINUED FROM P. 389, VOL. VI.

TWO incurable defects have ever proved fatal, and will continue to prove fatal to all merely human systems of morality; the want of *the beautiful* and the want of *motives*. A system, to be perfect, ought to unite both the beautiful and the reasonable in the highest degree: that is, so far from excluding, it ought to inculcate the most noble sentiments and actions, and at the same time to furnish us with motives sufficient for embracing them. Now there is not one of these human systems that can do so. Each of them is driven, as it were, to make a choice, and all that it gains on the one hand it loses on the other. If to avoid the difficulty you make an intermediate system, this will temper the two defects, but it will be vitiated by both. Allow me to enter more at length into this point, so as to make clearer my proposition.

In proportion as a system of moral philosophy suits itself more to the universal sentiments of man, by consecrating those maxims which men have always praised and admired, such as preferring what is right to what is agreeable, the sacrifice of self, doing good without the hope of reward or praise; in the same proportion it becomes difficult to find in the understanding a reasonable foundation for such doctrine. In fact, if we examine what it is, in a beautiful action, that excites our admiration and makes us call it beautiful, we will find that it is nothing but the difficulty. I mean, not the difficulty of execution, that arises from outward obstacles, but the difficulty of resolv-

ing to perform it. That it be also useful and just, are necessary conditions, without which it would not be beautiful; but they are not the qualities that positively make it beautiful. This is so true, that if, while in the act of admiring a noble resolution, taken by a man in any particular circumstances, we discover that it was to his own advantage, and that he was aware of it, our admiration ceases. We may say that the resolution was good, useful, right, prudent—but we will not call it noble or beautiful. We may say the man has proved himself fortunate, upright and sensible—but nobody will style him great. Another proof of this we may detect in the workings of envy. When this bad passion beholds a man perform a handsome deed, which cannot be denied, she tries to discover some motive that may have induced him to it, so that he may appear to have consulted his own interest: that is, she tries to show that the action was not difficult: and things that are easy are not admired. But why is it, that the most beautiful actions appear, to the great mass of men, to be so difficult? It is because human reason does not offer motives strong enough to induce them to the performance, nay, more, self-love urgently dissuades them from it. Hence it comes that the more a system of morality has for its object nobleness of action—*the beautiful*—the fewer arguments will it derive from reason, to make us adopt and follow it.

If on the other hand, we take a system founded on reason alone, and requiring of man no other efforts of resolution, than those which can be proved to conduce to his temporal advantage;—this will dissatisfy and offend another tendency of all mankind. For we are not at all willing to throw aside the sentiment of esteem awakened by an action which is beautiful without being profitable;—in fact beautiful because not profitable. I know that, in the theory of morality which is founded on interest, an explanation is given of the most magnanimous actions, and the most independent of what is commonly considered interest. The explanation is, that men of great souls, find in such actions a high degree of pleasure. But for a system of morality to be complete, it is not enough that it explains how some men have performed such actions; it ought to give reasons and motives that can induce other men to perform them: otherwise the most perfect part of the system becomes an exception to the rule: an acquaintance with it, is the privilege of a few, who depart from the common mode of reasoning, a kind of eccentric taste in morals.* There is a power in man which forces him to disapprove of whatever seems false: and since he cannot disapprove of disinterested acts of virtue, he must have a system in which they will appear agreeable to reason. I am persuaded, that the more any one observes, the more clearly he will see, that all human systems of morality play around these two points, striving in vain to bring them together. Every system is partially founded in human nature, that is either in human reason, or in human sentiments: the difficulty is, to build on both at once—to find a point where they perfectly unite. That point is moral theology.

Imagine any sentiment whatever of the highest perfection; it is found in the Gospel. Let the soul that is most thoroughly purified from selfish feelings, raise up its desires to the loftiest ideal of the morally beautiful, it will not pass above the regions of the Gospel. At the same time, however sublime the sentiment may be, the Gospel offers for it a reasonable motive, outweighing all objections, and in natural connection with the whole of divine revelation.

Is it a beautiful thing, to forgive an

*The anonymous author of the life of Helvetius, after relating some traits of that writer's benevolence, informs us that he said to his servant who witnessed them: "I forbid you to tell of this, even after my death." The author would not have recorded this fact, if he had not thought that the desire to conceal the benefits we bestow, was a virtuous disposition. It is such, undoubtedly, but in Helvetius' system, it is impossible to classify it among the virtues.

injury? to keep my heart untroubled, gentle and brotherly towards him who hates me? Who can doubt it? And yet why ought I to be thus disposed, if all nature within me arouses such different feelings? Because you cannot hate your brother unless as being the cause of evil to you; and if he be not such, your hatred is unreasonable and unjust. Now in truth he has not been the cause of evil to you: nothing but your own will can do you real injury. He has done harm to himself, and he deserves your pity. If you feel stung by the offence, it is because you give to the things of this life a value which is not theirs: because you do not feel habitually that God is your only good; and that there is no man, no creature whatsoever, that can separate you from him. Your hatred then proceeds from the corruption of your own heart, and the error of your own understanding: purify your heart, and set right your understanding, and you can no longer hate. Again, you acknowledge it your most sacred duty to love God above all things: then you must desire that he be glorified and obeyed. Would you dare to wish that any rational creature should refuse God homage, or rebel against his law? You shudder to think of it: then you will desire that all men should serve God, and make good use of his blessings: if so, then you desire for every man perfection and supreme happiness: you love every neighbor as yourself.

Is it beautiful for a man to lay down his life for truth and justice: and to do it without witnesses to admire him; without compassion from others; with a certainty that men will be deceived by false appearances and follow him with their curses; that the feelings of the sacredness of his cause, will not find beyond himself one single breast to take shelter in? No one can help shedding tears of admiration at hearing that a fellow man has left this life in such trying circumstances.* But how can it be shown that he has acted reasonably? For what motive is a man to renounce that tendency which rules over a whole existence; the desire of having souls immortal, like our own, to sympathize with our deepest and sublimest feelings? Because—when, to follow what is right, there is no other road but death, we know this to be the road which God has marked out for us, to lead us to himself: because this present life is not the completion of our being; because the desire of approbation that lives within us, will never be satisfied, but with the approbation of God: because every sacrifice of ours is a trifle in comparison with the unspeakable sacrifice of our divine Saviour, whom we must imitate, if we would follow him into his kingdom.

Such are the motives and the views, by which millions of weak creatures, with that divine assistance which makes all duties easy, have been persuaded that the most admirable and most difficult effort of human resolution, that of dying in tortures for the sake of truth, was not only in perfect conformity with reason, but was the only reasonable course; and have followed it. Wonderful history of religion!—in which the act of virtue, that most surpasses the strength of man, is perhaps the one of which the examples are most numerous. But no act of virtue whatever can be imagined, for which the Gospel does not offer sufficient motives: no

* This reflection gives an intense interest to the fate of Mr. Ury, who is mentioned in the memoirs of Archbishop Carroll, in this Magazine: Nos. for December, 1846, and January, 1847.

If he was really a good Catholic priest, certainly the bitterest dreg, in the chalice of his ignominious punishment, must have been to contrast his true character, and the glory of his martyrdom, with the execrable reputation he was to leave behind him, without a probability of sympathy even from his Catholic brethren who might afterwards hear his name. And this—if we can obtain a certainty of the fact—must greatly increase our veneration for his sufferings, and our admiration of his heroic prudence, in consulting, even at such a sacrifice, the welfare of his friends. In the same measure, it ought to increase the desire of every Catholic, to procure all the information possible, on this subject.

The translator has heard it asserted, that there exists in New York a tradition, that for building St. Peter's church, the actual site was selected, *because it was the spot on which a priest had been put to death for his religion.*

vicious sentiment can be conceived, that does not, according to the same Gospel, presuppose a false idea. Ask a Christian, what line of conduct will in every case be found the most reasonable and the most expedient: he must answer, that it will be the one which is the most correct and the most generous.

But this is not all: in the philosophic systems of morality, is found another defect, absolutely fatal, and yet without remedy. If we view them with respect to this, and compare them with moral theology, we will find that this latter, not only is free from the defect, but possesses in its stead a positive perfection.

The fundamental principle of morality can never be a merely speculative truth: it must be such as to give birth to rules which may govern us in life. Now all the principles of philosophic morality are barren and useless for application. Not, that from a given principle, we cannot deduce a rule, but that they do not give birth to rules undeniable, universal and unchangeable—rules that every one must acknowledge, if he admits the principle.

Let us briefly examine one of these principles, perhaps the one most widely diffused in these times; that which reduces all moral obligations to self-interest rightly understood:—a principle, which supposes the interest of the individual to coincide always with the common interest; so that every man, by doing good to others, contributes to his own happiness, and vice versa.* Let us suppose a man, convinced of the soundness of this principle, and sincerely disposed to regulate his conduct by it, and now about to determine his course, in some particular circumstances, what will he do to find out his rule? He will examine what is his interest. How is he to ascertain it? He will consider all the consequences, pleasant and painful, that his conduct may lead to. Is the future laid open to his view? Does he know the effects of the effects; and all those circumstances which, though independent of his conduct, will seriously affect him in consequence of it; the opinions of men, their changing humors, the possible change of his own sentiments? To say nothing of the time and pains necessary for such an inquiry, even if it be made, how can it ever lead to a satisfactory conclusion? This principle then is applicable only to the past; it is a principle of observation, not of practical rules. You will tell me, that, observing all the actions of mankind, we invariably see virtuous deeds adding to the happiness of him who does them, and every wicked act followed by its punishment. Be it so; I let the fact pass; but that is not the question. My difficulty is, when I have to choose between two courses of action, how will I know which of them is most for my happiness! Do you refer me to my experience?—but that is not sufficiently extensive. To the experience of all ages?—but I am not acquainted with it; and, besides, it would not answer; because I ought to know the effects of the action upon myself, in these peculiar circumstances, in which I am at this moment. Do you refer me to the universal consent of men?—but there is no such consent in existence; and if there were, it would be no authority for me. I would have to suppose that men are never wrong, when they agree about an action being useful or injurious; and, moreover, that their unanimous observations are applicable to my particular case.

But since, according to this system, in every virtuous action there are verified two conditions, the good of the individual, and the common good; hence, unable to discover the former, and make from it a rule to guide me, I will inquire for the latter, and make a rule from that; knowing that if I contribute to the common good I will be adding also to my own happiness. But I need not spend time to show that this, too, we can never ascertain: that to learn beforehand the whole sum of pleasure and of pain, that my

*See Essai sur l'indifference en matiere de religion. 3me. edit. T. I., note to page 476-77.

determination will be the cause of, to other men, is beyond the endeavors of the human mind. But let us even suppose a man to have succeeded in this; to have ascertained that this or that action will certainly be useful to the public and to have resolved on doing it. Let us suppose—and the supposition is not a strange one—that for this action he is hated, persecuted, tortured: does his action become bad, because he cannot make his own interest combine with the public good? You will say, that his good conscience supports him and rewards him, and thus his own interest is secured. But is this voice of conscience certain and lasting? Does it, for every action useful to the public, bestow on the individual a degree of happiness invariably outweighing all the ills that can accompany it; and for every action injurious to the public weal, a torment greater than the profit? If you say it does, then we must recur to conscience alone, to regulate us, independently of all other pains and pleasures: because the pleasure or the pain that conscience feels, being infallible and always paramount, it will give us, even according to this system, an infallible standard of virtue. But if you will not agree to this; if you argue that the retribution of conscience is not infallible; that it may fail, first, in point of time, because a man may take pleasure in an act really hurtful, or may feel pain for an act really fitting, and then die before the remorse or the consolation of conscience may have brought him his punishment or his reward; that it may fail again, because it depends on the circumstances, on the ideas, and on the temperament of the individual concerned; then it follows that the certainty of an action's being for the common good, does not enable us to call it virtuous, and does not prove to a man that it is his duty to perform it; since it does not prove that it is for his individual good. If you say that this voice of conscience, although not infallible nor paramount, still is so considered in the calculation, because unquestionably a cause of pleasure or of pain, according to our actions, and therefore giving a probability of reward or punishment; then it will follow that in different cases, though the external circumstances be perfectly equal, the obligation will be unequal, because the fear of injury to the public, may deter from an injurious action one man who knows his own delicate conscience, and foresees a lessening of his own happiness; while it will not deter another who feels hardened against remorse, and expects no interruption to his tranquillity. Thus the two extremes in the system, the common good, and the individual good, will combine in the first case, and not in the second. These and many others, noticed by thinking moralists, are true consequences of this system: a system thoroughly absurd, because it is founded on the supposition of a fact, belied in a thousand cases by experience; that is, that the common good always coincides with the good of the individual, in this life: a fact which, even if it were real, could never be demonstrated and laid down as a principle regarding the future, since every man has not the necessary data for verifying it in his own case. And as error gives birth to error, this system is inapplicable in practice, for the same reasons that make it absurd in principle.

For the U. S. Catholic Magazine.

PRESENTATION OF CHRIST IN THE TEMPLE.

THE sun is on Jerusalem,
Though faint its winter ray;
It plays upon the Jordan's wave
And lights the snowy spray:
The Temple looks o'er Sion's walls,
Its massive gates and towers—
O, what a glorious edifice
For Abraham's God and ours!

There wealth's great vot'ries move along
In slow majestic pride;
Here hurries on, in joyous mood,
The train of some young bride.
Ah, heed them not, but turn to see,
In simple garb and poor,
A mother, with her new-born Son,
Beside the temple door.

How placid is her stately brow,
Her downcast eyes how meek!
And rich and delicate the glow
Of beauty on her cheek:
The priest, with costly vesture clad,
Is in the gorgeous hall—
She brings two doves, the price of HIM
Who was the Prince of all.

O Mary! Virgin, Mother, Queen!
Thee lowly let me greet—
Look on thy servant—nay, thy child,
Who will not leave thy feet:
Thou glory of the firmament,
Who blush'd not to be poor,
Confound the pride that fills my heart,
And teach me to endure.

My infant Lord! though vain one smile,
Though mockery seize the crowd,
To thee, thus humbled, I will bow,
By whom the heavens were bowed.
My God! who quit thy Father's throne
For suffering and shame,
O may I love thee—may I die
To glorify thy name.—*Instructor.*

PERHAPS in the whole circle of festivals, through which the church conducts her children in the course of the year, there is not one that suggests a more practical instruction, or more beautiful example, than the presentation of our Saviour in the temple by his blessed Mother and St. Joseph. According to the law of Moses, every first-born son was to be offered, in a special manner, to God, and to comply with this precept, the infant Saviour was carried to the temple by his parents, when holy Simeon took him into his arms, exclaiming: "Now dost thou dismiss thy servant, O Lord, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to the revelation of the Gentiles, and the glory of thy people of Israel." "And Simeon blessed them, and said to Mary his mother: Behold this child is set for the ruin and for the resurrection of many in Israel." How many reflections force themselves upon the mind in reading this brief narration!—Mary and Joseph presenting their infant child to the Lord; this divine infant offering himself to his eternal Father! What an instruction for the parent! What a lesson to the child! What a perspective for both, according to the fidelity with which they copy the models here exhibited, and appreciate the blessings here so explicitly announced!

The virgin Mother offered her Son to God, in obedience not only to the ceremonial law of the Jews, but to the law of nature, which teaches us that the end of

our existence in this world is to serve God and prepare ourselves for a higher state to be realized hereafter; and this truth has been placed in its fullest light by the Gospel, which has confirmed the obligation, incumbent on parents, of consecrating their offspring to the service of the Almighty. Such is the great end for which they have been called to the parental charge, and hence their happiness, no less than their solemn duty, should cause them to look upon their children as offerings, wholly dedicated to the divine honor, and so deeply impressed should they be with this idea, as to be led by it to exert all their energies for the purpose of training their children in the practice of their holy faith. They should remember that to do this, by the combined influence of word and example, aided by fervent and continual supplications to heaven, constitutes the true dignity of the Christian parent, because it is thus only he can discharge his obligations, promote his own happiness, and consult the welfare of those under his care.

To young persons the example of the infant Saviour in the temple displays the obligation they are under, of offering themselves to the service of God from the very first dawn of reason. No sooner did they come into the world, than the church, as a tender mother, poured out upon them the regenerating waters of baptism, by which they were rescued from the captivity of sin, and enrolled among the children of God. They then entered into a holy alliance, by which the Almighty delivered them from spiritual bondage, and conferred upon them the blessed prerogatives of redemption, while on their part they pledged themselves, through their sponsors, to renounce the works of sin, and faithfully to observe the divine commandments. But this alliance they are bound, as soon as arrived at the age of reason, to confirm by their own act, by reducing to practice the heavenly virtues that were infused into their soul at the moment of their spiritual regeneration: faith in God, and in the truths revealed by him, and proposed by his church to our belief; hope in his divine promises which offer to us the happiness of eternal life, and the necessary means of securing it; charity, which exhibits to us the Deity as the sole object worthy of our love, and leads us to embrace his law as the rule of our life and actions. These are the important truths and duties explained in the Abridgment of Christian Doctrine, usually termed the Catechism, and which young persons should treasure up in their minds and hearts, the more diligently and seriously, as their character in mature age will depend upon the impressions which have been suffered to influence them in the early period of life; "A young man according to his way; even when he hath grown old, he will not depart from it."

It is customary, on the feast of the Presentation, to bless candles, which are carried in procession, in honor of Jesus Christ the light of the world, who was taken to the temple by his parents: also, to represent the light of faith and good works which ought to shine forth in our lives, in imitation of the Son of God. Upon the conformity or opposition of our sentiments and actions to his lessons and examples, will depend in regard to each one of us, that alternative predicted by holy Simeon, when he declared that the child Jesus was "set for the ruin and resurrection of many in Israel."

For the U. S. C. Magazine.

MISSIONARY EXCURSION IN IOWA.—No. II.

FORT BOUIS, *August* 12, 1847.

RIGHT REV. SIR,

PASSED ten days at Fort Pierre, where I had the happiness of frequently announcing the word of God to the Indians who were encamped around the fort. They were all of the Sioux nation, but belonged to different tribes, and had come to transact business with the agent. Among them were chiefs of the Mandanes, the Black Feet, the Ricarices, the Shiennes, and the Ioways. These five tribes, taken together, amount to about five thousand souls. I received many attentions from Messrs. Louis Frénière and Joseph Inette, both excellent interpreters in the service of the garrison. The principal Indians of the camp often assembled in the fort to see the agent, and assist at the entertainments to which they were invited. I took advantage of these occasions to converse with them on religious subjects, and they always heard me with the utmost attention. In my instructions I spoke—1st, of a God, the creator and preserver of all things; 2d, of the end for which God created us; 3d, of the miseries of this world, chiefly death and its effects upon us all; 4th, of the judgment of the soul after death; 5th, of the end of the world and the general resurrection; 6th, of Jesus Christ, Saviour of the world, and his Gospel; and 7th, I exhorted them to pray continually to the Great Spirit. "If you invoke him sincerely," I observed, "he will reveal to you the truth, and give you grace to believe all that I have just explained to you." My words were interpreted in my presence. God grant that hereafter they may produce good fruit! On one occasion, after I had finished an instruction to fifty-five men, a chief took up the subject, and addressing himself to the assembly, said: "You have heard the teachings of the black gown; let us retain them well, and communicate them to those who are absent when we meet them again." At another time, after the sermon was over, two chiefs, of the Blackfoot tribe, advanced toward me with slow and solemn pace; their open, pointed garments, were very much of the shape of dalmatics; they laid their hands upon my head, and embraced me affectionately. My heart was greatly moved by the conduct of these pure and simple children of the wild; I felt as if I was in one of our churches at home, on a solemn festival, and had just received the kiss of peace.

I here saw an Indian in mourning, a most pitiful sight! he had his head covered with earth, his clothes were all torn into rags; he had pierced his arms and legs in fourteen different places, and into each opening thrust a large splinter of wood. He uttered the most heart-rending cries, for he had just received the news of the death of his grandson. "O, death!" I exclaimed to myself, "every where dost thou exercise thy merciless ravages; and in every place thou causest bitter tears to flow! thrice happy those who are in the kingdom of God, for they dread no more thy strokes!"

I was also witness of another scene, but one of a very different nature. Forty Sioux, all warriors well arrayed, entered the fort on horseback. Some carried muskets, some the bow and quiver, while others were armed with only a lance and a couple of darts. They passed the large

gate in full run, and some fired a salute as they entered. Four old men had preceded them on foot, and stationed themselves in the centre of the yard, near the beautiful staff from which the United States flag is displayed on Sundays. They sang, and beat their accompaniment upon the drum. The warriors, animated by their chants, and the martial notes of the drum, dashed round and round the flagstaff, some in full run, some gallopping, and others in a violent trot. After half an hour's exercise they dismounted, to relate their deeds of arms. I could not help praying that God would inspire them with sentiments of love and peace, instead of the passion for strife and bloodshed. The gentlemen of the fort made them some presents, and they retired perfectly contented.

For two Sundays I celebrated the holy sacrifice of the altar, and gave three or four instructions in French, to twenty-five or thirty persons, who assisted at the divine service with devotion, and listened with attention and respect. Many expressed an ardent wish to have a priest resident among them, who would administer the holy sacraments.

On the 9th of this month, after having expressed my gratitude to Mr. Dripps for the kindness he had manifested to me, during my stay at Fort Pierre, I started, in company with the gentlemanly agent, for Mr. Bouis' fort. This is a post on the Missouri, forty-five miles from Fort Pierre. We arrived there on the same day. There are forty families of Sioux encamped around the garrison. I gave them some instructions, to which they paid the same attention as those of Fort Pierre. Their chief, who is named "The Four Bears," embraced me twice. "It is long," said he, in presence of Mr. Arco, interpreter at the fort, and of twenty-eight Sioux, the chief persons of the camp, "it is long since the whites have been amongst us, and never have we heard them speak on such important subjects." I exhorted them to address their prayers, continually, to the great Author of life.

I administered the sacrament of baptism to an old man, dangerously ill, and to several children, both here and at Fort Pierre. On the 12th the barge, which transports the wares and merchandise of Mr. Bouis, arrived here. It is destined to ascend as far as the Yellow Rock, and is the second and last boat that will go up this year to the head waters of the Missouri. I will avail myself of this opportunity to go among the "Gros Ventres," (*Big Bellies.*) This tribe of Indians have their settlement about five hundred miles from here, upon the banks of the Missouri, and about three hundred miles from the diocess of Red River. I obtained information of them both at Fort Pierre, and from Mr. Bouis. They are universally represented as friendly and well disposed, and belong to your diocess. Rev. Mr. Bellecourt, missionary in the vicinity of Red River, paid them a visit last summer, and met with a very favorable reception from them. They wished to keep him in their village. "Black-gown," said they, "remain amongst us, and we will listen to you with more respect than to a father. We will erect for you a dwelling in the midst of our cabins; we will give you corn and venison, and if you are fond of riding on horseback, we will give you horses." These are very fine promises, but God only knows whether they will fulfil them. I know well that the fair speeches of the Indian are not always to be trusted; yet, I think it proper, and consider it a sacred duty for us, to announce to them the word of God, when they ask it. Let us hope that the grace of our Lord will draw them all under his standard. I intend to visit them, for the purpose of obtaining a better insight into their dispositions. After spending nine or ten days in their village, I will return by the boat coming from the Yellow Rock. Next spring, should you deem it expedient, you might establish a mission there. We shall leave the fort of Mr. Bouis this

evening; here, as well as at Fort Pierre, I have received every kindness and attention.

August 18. Yesterday, about noon, we met with a serious disaster, by the explosion of two of the steam-pipes. Such was the power of the steam, that a portion of the main-cabin floor above the boilers was thrown up, and Mr. Caloway, of St. Louis, was scalded from head to foot. After six hours' suffering, which was accompanied with continual cries, he ceased to breathe. His funeral is just over. Picture to yourself a man with two-thirds of the skin torn from his body, and you will have some idea of the agonies he endured. Another person was slightly injured. There were eighty persons aboard when the explosion took place, and we should indeed be ungrateful, did we not offer our thanks to God for having watched over us in the moment of danger. The engineers say that they will be able to put the steam-pipes in sufficient repair to make the journey to St. Louis without running any great danger: but they have determined not to venture further. The accident occurred three hundred and fifty miles from the village of the Gros Ventres; so I shall not be able to visit them this fall. We are now sixteen or seventeen hundred miles from St. Louis.

August 23. It is now three days since we left the island à Céré, where Mr. Caloway was interred, and we have just passed the station of the Ioways, below the great detour. The Indians at this post assumed a threatening position, which caused some alarm amongst us. It appears that they wished to stop the boat, and a gentleman of St. Louis cautioned me not to go on that side of the steamer opposite the village. The Indians, I understand, had designed to fire upon the boat, if it did not stop at their camp. When opposite the village, the captain gave the signal, as if he intended to stop there, but at the same time he ordered the pilot to go ahead, so that in a few minutes we were far from the Indian post. My opinion is that the Indians merely wished to frighten us, with a view to extort from us presents of tobacco, powder, sugar and flour: but they did not succeed.

August 25. Yesterday, at 10 o'clock at night, we heard the mowing of buffalos from the surrounding hills, and several of our passengers having set out upon the chase, returned with a skiff laden with venison. For two days we saw numerous herds of buffalos on the banks of the Missouri. O when shall we behold there assemblages of true Christians, making the air resound with the praises of God! If my prayers are heard, that happy day will not be long coming.

August 26. Little Vermillon. At this place we stopped for a few minutes, and I was requested to visit an Indian woman, twenty years old, who was at the point of death. Having spoken to her a little while on the subject of religion, and baptism in particular, I asked her if she desired to receive that sacrament. She could not speak, but having intimated by signs that she wished to receive it, I baptized her. After this, I heard some one observe; "poor woman, she was only waiting for this happiness, to leave the world: she has been suffering so long." She had been sick four months, and died shortly after her baptism.

August 29. We spent three or four hours near the great camp of the Mormons, which is situated in one of the most beautiful regions of the Missouri. During the spring they cultivated a large tract of land, and they expect an abundant harvest. They possess a considerable stock of domestic animals, and they number from eight to ten thousand souls, in the camp or within a circuit of ten miles. They speak of leaving this place next spring. Fifteen hundred of them started hence for Oregon some months ago. The same day, about sundown, we reached Council Bluffs, where we passed the night. I baptized two children, and gave an instruction at the house of Mr. Benoit. There are at least forty Catholic families

at Council Bluffs and in the vicinity. At the above-mentioned house, I saw an unfortunate Spaniard who had been six months in the hands of the Pawnee Indians, who treated him with such cruelty, that his life is still in danger from the effect of the blows that he received. Mr. Benoit, compassionating his sufferings, rescued him from the captivity of his enemies, by offering them presents to the value of sixty dollars. Without this timely intervention of a heart that knew how to feel for the miseries of a fellow-being, the Pawnees would have made him a victim for their sacrifices. I hope, Rt. Rev. Sir, that in a few days I shall have the pleasure of seeing you at Dubuque.

With great respect,

Your very obedient serv't,

A. Ravoux.

(Selected.)

FAITH IN GOD.

Deaf to the flattering wind's inviting voice,
  Cautiously moves my little bark along,—
One oar the billow touching, one the shore,
  She heedeth not the gentle zephyr's song.
And now the seas toss their white waves on high,
  And fill, with fear and dread, my trembling heart;
The shores recede, and, 'neath the darkened sky,
  To steer in safety I have lost mine art.
When from the pilot's eye the clouds of night
  Have veiled the Bear, anon he sees arise
Some other star to guide his dubious course.
  Thus I, though mortal help meet not mine eyes,
Still trust in Him who doth in heaven abide,—
And *Faith* is still my Ruler and my Guide.

(Selected.)

HOLY HOUSE OF LORETTO.

IT WAS under the pontificate of Celestine V, and at a time when the Christians had entirely lost possession of the holy places in Palestine, that the small house where the mystery of the Incarnation was accomplished in the womb of Mary, was transported by angels from Nazareth into Dalmatia or Sclavonia, to the summit of a little hill called Tersato. The miracles which were every day wrought in the holy house, the juridical enquiry which deputies from that country went to make at Nazareth itself, to verify the translation into Dalmatia, and, in fine, the universal persuasion of the people who came from all quarters to venerate it, seemed to be incontestable proofs of the truth of the prodigy. God however wished to prove it by a fresh event, which might have in some manner the testimony of both Italy and Dalmatia. After three years and seven months, the holy house* was transported across the Adriatic to the territory

* This short history of the holy house of Loretto is extracted from a note, appended to the first book of the life of the Abbe Olier, founder of the seminary of Saint Sulpice; and cannot fail to interest many, who have, I dare say, often sought in vain for some account of the admirable prodigy of God's providence and goodness.

of Recanati, into a forest belonging to a lady called Loretto; and this event threw the people of Dalmatia into such desolation, that they seemed unable to survive their loss. To console themselves, they built on the same spot a church consecrated to the Mother of God, which was afterward served by Franciscans, and on the door of which they placed this inscription: 'Hic est locus in quo fuit sacra domus Nazarena, quæ nunc in Receneti partibus colitur.' 'This is the spot where stood the holy house of Nazareth, which is now venerated in the territory of Recanati.' There were even many inhabitants of Dalmatia, who came to Italy to fix their dwelling near the holy house, and who established the confraternity of *Corpus Domini.*

This new translation made so much noise in Christendom, that there came to Recanati from almost every part of Europe, an innumerable multitude of pilgrims to honor the house, since called 'the house of Loretto.' To ascertain with greater accuracy the truth of this event, the inhabitants of the province sent, first into Dalmatia, and afterwards to Nazareth, sixteen persons whom they thought best qualified, who made new enquiries on the spot. But God himself vouchsafed to show the truth of it by twice repeating in close succession the prodigy of the translation in the territory of Recanati itself. For at the end of eight months, the forest of Loretto being infested with assassins, who stopped the pilgrims, the house was transported to the distance of a mile, and placed upon a small eminence which belonged to two brothers of the family of Antici: and last of all, these brothers having taken up arms against each other to divide the offerings of the pilgrims, the house of Loretto was transferred to a spot at a little distance, and in the middle of the public road where the city of Loretto has since been built.

The miraculous translation of the holy house having been incontestably proved, the sovereign pontiffs have established a feast in memory thereof.

We read in the Roman Martyrology on the 10th of December: "At Loretto, in the Picenian territory, the translation of the holy house of Mary, Mother of God, in which the Word was made flesh." And in the 6th lesson of the office we find these words, which were added during the pontificate of Innocent XII. "The house in which the blessed Mary herself was born, and which was consecrated by the mystery of the Incarnation, was rescued from the power of the infidels, and transported first into Dalmatia, and afterwards into the land of Loretto, in the Picenian territory, during the pontificate of St. Celestine V, and it hath now been proved, as well by the briefs of the popes and the well known veneration of the whole world, as by the continual succession of miracles, and the bestowal of celestial favors, to be the very same house, in which *the Word was made flesh and dwelt amongst us.* Induced hereby, Innocent XII, to excite more fervently the minds of the faithful to the veneration of the most high Mother, has ordered the translation of the same holy house, which was honored by a solemn anniversary throughout the whole Picenian territory, to be celebrated with a proper mass and office."

This tradition was not made till after the most severe examination by the congregation of rites in 1699. The feast, which was first established throughout the whole of Tuscany, was afterwards celebrated by the authority of Benedict XIII, in the Roman states, the republic of Venice, and, in fine, in the whole of the Spanish kingdom, and the Catholic states dependent on it.

Benedict XIV (De festis B. Mariæ Virg. cap. XVI. De festo Translationis sanctæ domûs Lauretanæ,) shows that the truth of this history is supported on the most solid foundations, and proves incontestably that we cannot doubt of it. The principal proofs are,

1. The decrees of Paul II, Leo X, Paul III, Paul IV, and Sixtus V.

2. The almost innumerable miracles

which have been wrought, and are still daily wrought in the holy chapel of Loretto. "But as regards the miracles which are daily wrought in that holy house, and which prove that it is the very same in which the ineffable mystery of the Incarnation of the Word was accomplished, they are almost innumerable, and constantly going on, and so well known that it would be useless to relate them." *Ibid.*

3. The testimony of the most trustworthy writers, as Canisius, Baronius, Rainaldus, Tursellinus, Turrianus, Benzanius, Angelita, &c. and above all Martorellus, who records in his *Theatrum sanctæ domûs Lauretanæ*, the depositions of witnesses who affirmed at a solemn examination, that they had received from their ancestors, that they had seen with their own eyes, the holy house carried through the air, and placed on the very spot where we now see it.

4. The relation of the three commissioners sent by Clement VII, to compare the dimensions of the holy house of Loretto, with those of the place where it was before situated, both in Dalmatia and in Galilee, and found them perfectly to agree.

(Selected.)

RELIGION IN DENMARK.

THE religion there "established by law" is Lutheranism, and little children are taught Dr. Martin Luther's Catechism. Nevertheless the people of Denmark (who, mind, are not educated by their clergy) are too enlightened to be gulled by such sour heresy, and if such a phenomenon as a real, full-blown Lutheran were to be found any where in Denmark, he might reasonably enough be forwarded to the Copenhagen Antiquarian Museum to be there preserved as a singular monument of the delusion of a bygone age. The religion of the Danes, both clergy and people, if it can be called a religion at all, is that which has of late years been fresh coined and circulated by some German Jews, trading in literature under the names of "Neologianism, Rationalism," &c. Its old name was Deism. In these parts, Juvenal's

Esse tamen Manes et subterranea regna, &c.
Non pueri credunt nisi qui nondum ære lavantur,

is strictly true, for Danes, Germans, or Swedes, with whom I conversed, expressed the utmost astonishment, when I stated that in England it is mostly believed that Satan is a real personally-existing spirit, and that hell has real being, and remarked, that if so, England must be a full century in the rear of European civilization.

The Sunday is distinguished from the other days of the week by the churches being opened at ten, A. M. for service, and by some one or two of the more devotional shopkeepers putting up one shutter to their shop-window, as if in mourning for the deceased Christian holyday. I attended the service at St. Eloi's church, Helsinger, a fine, large, handsome church, but ruined by whitewash and plaster, whereof our northern brethren are even more cruelly unsparing than we in England. They call the morning service, mass, and the churches are fitted up with rood and screen, altar, two or more candelabra, crucifix, &c., as if for a real mass. The service proceeded thus: After a few chords on the organ, a gentleman in an ordinary dress black suit came to the entrance of the rood-screen, and

said a few words that I could not distinguish, after which the organ and charity children commenced with a corale, which continued some time. The corales are as heavy and dull as those sung in the English Protestant assemblies, though the words of the hymns are not such broad parody as Sternhold and Hopkins, or Brady and Tate. During the singing a minister in a white surplice stood or kneeled with his face to the altar. On the organ ceasing he chanted something (I believe the lesson), then turned to the congregation, chanted the Gospel, and vanished at a side door. This was followed by a long corale, during which the greater part of the congregation arrived, and a gentleman *in a black gown*, and cap, and a large ruff round his neck, (in short, the costume represented in the pictures of the old Protestant ministers of Elizabeth's and James' time), ascended the pulpit. When the organ ceased, the minister of the pulpit read the Epistle and Gospel, and preached a sermon, at the end whereof most of the congregation left the church, the corale singing recommenced, the minister in the surplice reappeared, and sang the rest of his mass, which was disposed of in a very few minutes, after which the gentleman in black again appeared at the choir door, and spoke for about a minute. The organ then resumed, and all was over. Such is the ordinary Danish mass. When there is communion administered, I understand that the tapers are lighted and the minister wears a red chasuble, which I saw in the sacristy. The chasuble is the shape of Pugin's, but small, smaller even than the common Roman used in the London chapels, and the cross on it right-angled.

Confessions, I am told, are here made twice a year, the operation being thus performed: The priest sits in a chair in a side chapel, or room on purpose, or in the sacristy: those who confess sit on benches before him, assure him in a set form of words that they are sad sinners, and receive absolution accordingly.

In the church of Notre Dame (Vor Frue Kirke), at Copenhagen, I saw a confirmation. The church was full of people, standing without any arrangement; the children, mixed with adults, were standing also promiscuously in the middle aisle, and an old gentleman in a surplice walked down the middle aisle and said something now and then to the children. This was, I believe, all the ceremony, but I did not wait to see, but left after having examined the beautiful sculpture in the church.

So much for the Protestant persuasion in Denmark. I will now say a few words about the true Christian church. There are but three missions in Denmark, Copenhagen, Altona (close to Hamburg), and Frederits (a little town of Iylland, nearly opposite the island of Fyen). The number of Catholics is very small and decreases, those attached to Copenhagen chapel not much exceeding five hundred, which is but one quarter of what they were at the beginning of the present century, a decrement which the return of refugees to France and other countries, devastated at that time by revolution or war, will not satisfactorily account for. What number of Catholics may be attached to the Altona and Frederits missions I cannot say, but, as I suppose, they must be less than the Copenhagen mission. I fear the whole number of the church's children in Denmark can hardly exceed one thousand or one thousand two hundred. The chapel at Copenhagen is a new, good, substantially-built, red brick building of faulty architecture, and is considered as belonging to the Austrian embassy. It is well furnished, with three altars, and a good organ, somewhat harsh in quality, and, if my ear does not deceive me, tuned to equal temperament, which in all the common keys, makes an organ harsher. As regards the Catholic church in Denmark, the liberty of the Danish subject is very much invaded by the Protestant law. Though cruel and damnable laws against Catholics, such as

those of England were not long ago, never existed here, yet still there are severe laws and sufficiently closely acted up to cause the church in Denmark to be a decreasing body, and now almost extinct. A few points in these laws I will briefly notice. The books from which I quote them are Dr. J. J. A. Kolderup-Rosenvinge's "Grundrids af den danske Kirkeret," Copenhagen, 8vo., 1836, and the fifth volume of the "Chronologisk Register over de Kongelige Forordninger," by Jacob Henrick Schou, 8vo.

(α) Monks, Jesuits, and Catholic clergymen not to be found in Denmark under pain of death. No open Catholic worship to be allowed, except in the Austrian Embassy chapel at Copenhagen, the chapel at Fredericia, and that at Altona, and in the West Indian colonies, but in none of these may a Jesuit come. Forordninger, 19 Sept. 1766, § 11, 21, and Reskripter, 20 Sept. 1754.

Of this the first injunction is not enforced. Still were Jesuits to come into Denmark I am told they would be sent away forthwith, but most probably monks or clergymen might be allowed to live and follow their religion in peace as long as they did not open their chapels to the public, nor make any converts. But a chapel open to the public would not be allowed, I am pretty sure, as some Catholics in one town (I forgot, when at Copenhagen, to write down the name, but I think Keil is the place,) built a good chapel some years ago, but have never hitherto been able to get permission to open it. Denmark is in the diocess of Osnabruk, but the government will not allow the bishop to enter the country. The priest, therefore, at Copenhagen, has extraordinary faculties. A Protestant is allowed, unmolested, to attend any of the three Catholic chapels, provided he does not abjure his heresy.

(β) Any Catholic priest receiving a Protestant of his Majesty's subjects into the church or to instruction, or confession, thereby forfeits his permission to remain in the kingdom. Any other Catholic of the king's subjects persuading a Protestant fellow-subject to renounce his errors, is punishable with a certain number of years' imprisonment, according to the aggravation of the case. No pretext of conscience or conviction to serve to free a convert from the penalty of the law, viz: exile for life. And whereas some converts, to avoid this law, travelled out of the kingdom to be received into the church, such persons are forbidden to come back. Forordning. 19 Sept. 1766, and 30 March, 1827. Paragraph 10.

This is still the law, and is acted up to.

(γ) If a Catholic marries a Lutheran, the Lutheran priest is to perform the ceremony, and to require first from the Catholic a bond that the children shall be brought up Lutherans. Forordninger, 19 Sept. 1766, § 2. 9.—30 Apr. 1824, § 13, 14.—30 Marts, 1827, § 10, Jævn fer Reskripter, 13 Mai, 1720, and 14 Dec. 1748.

This is strictly acted up to, unless a royal permission to dispense with it be obtained. It is, however, occasionally avoided by the parties going abroad to get married, which, though illegal, is winked at. But the poor cannot always do this, so that the operation of this law has nearly extinguished them.

The Danes appear to have but very little or no respect for their own clergy, whom they look upon as a useless expense; and there seems a strong feeling in favor of handing over part at least of their clergy's endowments to the schoolmasters, who are very illy paid, though they seem to do their work well, for the people are well educated in secular knowledge.

Denmark is not without a sort of Dr. Pusey. The learned antiquarian, Dr. Grundtvig, is, I am told, the father of a patristic school among the clergy, which seems to be beginning a movement not altogether unlike that of the Oxford Tracts. They have lately presented a petition in favor of general religious liberty, but whether anything will come of it remains

to be seen. A vast obstacle to all improvement in religion is the people's utter indifference to all religion.

Of the state of morals I do not wish to speak, especially as I have no reason to suppose that it has altered since Mr. Laing made his statements on the subject, with figures taken from unexceptionable authorities. I shall therefore only take one statistical fact, which I extract:—"Den Danske Stats Statistik," of A. F. Bergse, a work of universally admitted accuracy. The ratio of illegitimate to legitimate births in Copenhagen is one to three; which is, I believe, about double the ratio in London and Paris, and half that in Stockholm. The average ratio in market towns is, one to seven, and in the country, one to twelve. But on this subject I say no more.

The Danish establishment, most of your readers probably know, is under a number of persons called superintendents and sometimes bishops. They derive their orders from a layman, one Bugenhagen, who was imported from Germany in the early stages of the heresy, to manufacture a hierarchy for the new religion of the aristocracy.

(Selected.)

EMIGRANT'S SHIP.

I HAVE often, while sojourning in a picturesque port in the south of Ireland, observed, in the early spring—the great season of emigration—dense groups congregated around *American* vessels (as they were termed), their destination generally being some port in the British possessions, particularly in the Canadas. These groups appeared, from costume, ruddy cheeks and health, delineated countenances, dwellers of the interior—or, in the language of the city, "from the country." They sometimes combined entire families, occasionally brothers and sisters, or brothers only—more frequently relatives of both sexes, accompanied by a large train of friends and acquaintances. Many of them had never before seen a ship, therefore viewed the more intently the vessels that were to convey them or those they loved across the waters: they examined them with searching glances—gazed with upturned eyes at their tall, tapering masts, and seemed, internally, to question their capability to contend with "the wild winds and the immense ocean," while prayers broke audibly forth from lips familiar, in supplication to the Deity, for the safety of those about to trust themselves on the billows, and contend with storms, in barks old and frail, but gaily bedizzened. These groups wandered listlessly around the quays, never separated apparently for a moment, until the day or hour designated for the sailing of the vessel arrived. Then, indeed, the scene changed, and became one of deep agony—even the casual passer-by, or callous spectator, was affected by it: brother grasped brother by the hand, and both became unmanned; the ready tear glistened in the eye or trickled down the cheek; their words were few, hurried and from the heart. Next came the parting of women—their embraces, more close-clinging, impassioned, but delicately tender—while their eyes, from long-continued weeping, look discolored, and their hearts upheaved with deep-drawn sighs, painful to the listening ear. But the most piteous sights to witness, on such occasions, was the severance of son and daughter from aged parents who trea-

sured them as the dearest gift of heaven, and around the inmost cores of whose heart they were entwined like the tendrils of the vine to their supporting props. Frequently have I looked on the ancient sire, as he clasped to his bosom, perhaps for the last time, the blooming girl whose cheeks outrivalled the first blush of the rose, when the sun had chased the morning dew from its opening petals: the anguish of the maiden's heart rushed to her lips, and in pathetic grief she exclaimed: "Oh, father, be comforted; we shall meet again—if not in this world, at least among the angels, who witness our separation, and see our tears." To depict the excessive sorrow of the mother, at such a trying time, is almost impracticable, although often observed by us. Her athletic and robust son she enfolded in her arms, and clung to him with the tenacious embrace of the close clasping ivy to the sturdy oak. Tears streamed abundantly from her eyes; her white hair hung loosely on her neck and shoulders, for in her deep affliction she had torn the cap that covered it from her head. Her shrieks were shrill as the howling of the night-winds in bleak December; and although the pilot appeared on the vessel's deck, the last plank had been withdrawn from the quay, and the white canvass was being unfurled, still she grasped him the closer, as that son perceived the necessity for prompt departure, and gently endeavored to unloose himself from the arms that had entwined him to life's early dawning. Such an effort was fruitless, without resorting to force. The aid of the deeply affected bystanders was humanely afforded, and the fond mother sunk fainting in the arms that severed her from him whom she had cradled into life—whose head she had so often pillowed on her maternal bosom—and now, to all probability, looked on for the last time. When she partially recovered she gazed vacantly around, caught sight of his receding figure, perceived him spring from the quay on to the vessel's deck, with the bound of a greyhound. Then she shouted, as she rocked herself from side to side, and her arms swayed to and fro in the air, "My child! my child! do I see you for the last time! Oh! you will be far away from the mother who adores you—aye, where you cannot sit by her bedside when dying—hear the death-rattle in her throat, or the wailing of the *banshee*, from her green seat in the *boyreen*—when she that suckled you at her young breast is breathing her last breath! No, no, *avourneen deelish*, you are now gone from me I fear for ever." The husband, on such occasions, bade adieu to his wife with marked indecisions and reluctance — embraced — returned— and again embraced. At length, with a powerful effort, he tore himself away, zealously determined on wooing fortune in a distant land, under more favorable auspices than he could in his own. The lover, too, in parting from his betrothed, raised her head from his shoulders, on which it had despondingly drooped, ardently kissed her fair brow, and, no doubt as he did so, faithfully promised undying affection and a prompt return to her. Relatives, friends, and acquaintances, grasped each others' hands with a warmth that evinced the keenness of their feelings, or kissed the offered cheek while they besought heaven's benisons on the voyagers. And now piteous cries, low and suppressed by some, but loud, wild and frantic by others, were heard along the line of quay, as the scattered and broken up groups followed, with careless steps, aching hearts, and outstretched eyes, the receding vessel as she glided past the city. But ere long, and the final termination came: the quay abruptly terminated, and the shrieks of thrilling agony that then burst forth simultaneously from parents, brothers, sisters, husbands and lovers, almost rent the hearts of all, and tended to unman the most indifferent.

Such scenes are common in the seaports of Great Britain, but no where are they so painful to witness as in Ireland.

When the anchor of the emigrant ship is hoisted, it seems to those about to sever, the herald of final separation, and causes the heart's pulsation to throb wild and rapidly. To the sensitive mind there certainly is no moment so painful as that in which adieus are tendered and farewells breathed; it is like to the tearing away of the ligaments that bind kindred hearts together—the breaking up of long cemented friendships, and dearly prized companionship. Without resorting to metaphor, it may well be likened to the following of the noble plumed hearse of the friends esteemed to the now, as it were, opened grave—for the tear of sorrow will involuntarily force itself to the eye, and stand trembling on its lash, though manhood shames to shed it, and would blush at such apparent womanly weakness. Then the parting may be for ever, and a last look is taken of the countenances of the living dead—if such expressions be permitted without styling it a bull. Ireland is, indeed, one of the great marts that supply all quarters, to the nethermost extreme of the earth, with beings that live to toil laboriously. She may well be assimilated to a great tree whose branches overshadow the earth, for where is there not a scion of the old tree to be found? Aye, as well on the burning sand of India as the icy coast of Labrador—the sunny tropics and the frozen pole. Annually is she stripped of her foliage by emigration; her head is bowed down in sorrow, for the winds of adversity have whistled through her branches for centuries. Still she exists, and will, I fondly augur, ere long arise majestically from her drooping attitude and astound a gratified world.

Assuredly there is no individual more pained on leaving fatherland than the Irishman. But all are more or less affected on quitting the land of their birth—for

> "Breathes there a man with a soul so dead,
> That never to himself has said—
> This is my own—my native land!"

No, there can be no being so dead to all the feelings of *amor patriæ*. But more dearly—with more of the heart's idolatry than all others, does the Irishman love his island home, and cling to it—and how can it be otherwise, maugre her penury, misery and misrule? He looks on her verdant fields, bespangled with myriads of the children of the spring, red and white bosomed daisy; admires her beautiful hedge-rows, dotted all over with millions of primroses, blue-bells and amethysts, freighting the very air with perfume; delights his eyes with gazing on golden butter-cups and yellow-blossomed furze; or, aroma-breathing hawthorn and creeping woodbine; hears, at early dawn, the matin song of her lark, carolled forth to the Deity, while soaring up to the clouds, to welcome the god of day; harkens to the loud note of the thrush, and warblings of the blackbird, making vocal with their music hill and dale; hears again, but less loudly, the songs of the linnet and the Irish bird of Paradise—the goldfinch. Nor does he even overlook the domestic red-breast, that familiar of every cabin door—the revered and well remembered of his happy childhood—sweet bird, that on bleak wintry eve harps forth his melody amid drifting snow, cold and boisterous winds, as he hops familiarly on the poor man's threshold or the rich man's window-sill. Is it to be wondered at that the emigrant, notwithstanding the drawbacks to these delights, should be pained on leaving such a land?

(Selected.)

WHAT IS LIFE?

What is Life? To *some* a dream
Of pleasure and of joys,
When rays of gladness sweetly beam,
To bid the heart rejoice;
When all seems bliss and happiness,
Nor griefs nor cares appear,
And every sun brings blessedness,
And glad sounds strike the ear.

What is Life? To *some* a dream
Of misery and pain,
When sorrows piercing often gleam,
And sadness writhes the brain;
When nought of comfort seems to smile
To cheer the aching breast,
Nor joy, nor pleasure e'er beguile
The soul to tranquil rest.

What is Life? O! what is pleasure
When enjoyment's past?
Or what is all the boasted treasure
That worldings hoard so fast?
Or what are all the joys of earth,
That satiate the mind?
Or what is pomp, parade, or birth,
If we no true peace find?

Oh! as the lightning that appears
And for an *instant* gleams;
So man may live a few short years,
But life a moment seems;
And when the end of life draws nigh,
And joy or sorrows flee,
Then man, with one convulsive sigh,
Says, "*All is Vanity.*"

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—For the following letter we thank our Alexandria correspondent. His communication will be read with interest.

ALEXANDRIA, VA., *Jan. 18th*, 1848.

Dear Sir—The Most Rev. Archbishop Eccleston administered the sacrament of confirmation, in St. Mary's church, Alexandria, on the 16th January, the festival of the Holy Name of Jesus. I am informed that one hundred and two persons were confirmed, of whom twenty-eight are converts. Among the latter is, perhaps, the oldest citizen of Alexandria, Mr. Laurence Hurdle, who was a soldier in the revolution. It was truly an affecting spectacle to witness this aged veteran, one of the few survivors of that magnanimous band of patriots, to whom we are so deeply indebted, kneeling devoutly before a successor of the apostles, to receive on his forehead the sign of his enlistment as a *soldier of Christ.* All present were deeply impressed with the scene: some were even affected to tears. Mr. Hurdle is said to be in his ninety-fifth year, but has only recently been received into the church. The Most Rev. Prelate delivered a beautiful and impressive discourse on the occasion of the administration of the sacrament. I had almost forgotten to mention that we had a procession of the confirmandi, clad in white, who walked before the clergy to the church. This, it may be truly said (it being the first ceremony of the kind ever seen in our city), particularly astonished the natives. Yours, respectfully, X.

Taking the Veil.—Were admitted to the white veil, on the 6th of January, at the Convent of the Visitation, Georgetown, D. C., Miss Mary E. Stubbs, of Washington city, (Sr. Mary Emanuel), Miss Mary Bransford Brown, of Prince George's Co. (Sr. Mary Blandena), Miss Sophia Sharkey, of Philadelphia, (Sr. Mary Assissium). The Most Rev. Archbishop presided on the occasion.

Report of St. Mary's Female Orphan Asylum.

RECEIPTS.

Cash balance on hand, Jan., 1847,	$ 483 70
Nett proceeds of Fair,.....	2,474 55
Collection at Cathedral,.....	249 13
do. do. St. Joseph's Church,..	18 90
do. do. St. Peter's church,....	104 50
do. do. St. Mary's Seminary,	43 81
Annual subscriptions and private contributions,.....	975 17
Proceeds of orphans' sewing,.....	323 73
do. orphans' sale at Christmas,	86 50
Received from orphans' relatives,..	293 33
do. do. day school,.....	100 00
Donations, as follows—	
Sewing society,.....	100 00
Captain J. E. Howard, U. S. A.,..	500 00
Mr. F. Symington,.....	50 00
Mr. P. Kelly,.....	80 00
Captain Hunt, U. S. A.,.....	37 50
Persons unknown,.....	224 50
Charity box,.....	61 77
Legacy received of Mr. Grant's estate,	100 00
do do. do. Norris' estate,	20 00
	$6,327 09

EXPENDITURES.

Groceries, provisions, &c.....	$1,333 60
Clothing,.....	969 83
Wood, coal, &c.,.....	213 57
Furniture, incidental expenses, &c.,	326 40
Repairs to house,.....	105 00
Extra work on new building,.....	601 83
Cash paid Savings Bank, account of loan,.....	2,500 00
Cash paid interest Savings Bank, account of loan,.....	102 00
	$6,152 23
Balance in Treasury,.....	174 86
	$6,327 09

BALTIMORE, January 15th, 1848.

Number of orphans received last year,...	10
do. do. placed out,.....	3
do. do. died,.....	1
do. do. now in the asylum,..	90
Number of day scholars,.....	150

By reference to the above statement it would seem that the expenses of the asylum for the past year were proportionately greater than those of preceding years. But if we take into view the unusual and necessary outlay required by the furnishing and internal arrangement of the late addition to the orphan house, we are disposed to admire the excellent order and economy with which its finances have been managed.

Deducting the amount of $3,203 83, expended on the erection of the new building, it will be perceived that the whole amount of house expenses is less than $3,000 per annum; which is comparatively little for an institution, numbering one hundred inmates, who are entirely supported by its charity, daily growing and enlarging its sphere of usefulness, and administering the benefits of education to two hundred and fifty poor children.

The whole amount of debt standing against the asylum is about $800, including $500 due to the Savings Bank of Baltimore, to liquidate which will require renewed efforts on the part of its friends and patrons.

The public are requested to bear in mind that all kinds of sewing, mantua making, &c., are executed at the asylum, with neatness and despatch, and at reasonable rates.

DIOCESS OF CHICAGO.—*Profession of a Nun.*—On Wednesday, the 8th Dec., Miss Mary Anne McGirr, (called in religion Sister Mary Vincent,) a native of *Youngstown*, Pa., made her solemn religious profession as a *Sister of Mercy*, in the cathedral at Chicago, and received the *black veil* at the hands of the Right Rev. Wm. Quarter, bishop of the diocess.—*St. Louis N. Letter.*

DIOCESS OF MILWAUKIE.—*New Cathedral.*—We learn from the *St. Louis News Letter*, that on the 5th December last, Bishop Henni laid the corner stone of a new cathedral at Milwaukie. The week previous to the ceremony, Catholics and Protestants of all classes assembled, and dug out the foundations for the building. The church will be 154 feet long by 75 wide.

DIOCESS OF PITTSBURG.—*Ordinations.*—On Sunday, Dec. 26th, Rev. Messrs. J. Walsh and Jas. Kearney were ordained priests by the Rt. Rev. Dr. O'Connor.—*Pittsburg Catholic.*

DIOCESS OF NEW YORK.—*Confirmation.*—The Rt. Rev. Bishop Walsh, of Halifax, administered the sacrament of confirmation in Nativity church on Sunday, December 19th, to

203 persons. The Rt. Rev. Bishop Hughes preached at the 10½ o'clock mass.—*Fr. Jour.*

Diocess of New Orleans.—*Dedication.* On the 19th December, says the *Propagateur*, the Rt. Rev. Bishop Blanc blessed the new church of St. Thomas, in the parish of Plaquemines. The church is sixty-one feet long and thirty-one wide.

Diocess of Cincinnati.—*Statistics.*—We learn from the *Catholic Telegraph*, that in St. Peter's Female Orphan Asylum at Cincinnati, there are one hundred and seven orphans; twenty-four were admitted during the past year, twenty-two were placed out and withdrawn by relations, and three died.

The *Telegraph* furnishes also the following interesting particulars.

"*List of Marriages, Baptisms and Deaths, taken from the Registers of the various Catholic Churches of Cincinnati, for the year* 1847.

ST. PETER'S CATHEDRAL.

Marriages 81, Baptisms 302, Deaths 345. Under five years 181.

HOLY TRINITY.

Marriages 111, Baptisms 263, Deaths 148. Under three years 85.

ST. MARY'S CHURCH.

Marriages 220, Baptisms 461, Deaths 227. Under five years 155.

ST. JOHN'S CHURCH.

Marriages 230, Baptisms 500, Deaths 266.

ST. FRANCIS XAVIER.

Marriages 45, Baptisms 210, Deaths—included in Cathedral list.

ST. JOSEPH'S CHURCH.

Marriages 38, Baptisms 93, Deaths 55. Under five years 35.

RECAPITULATION.

From 1st Jan., 1847 to 1st Jan. 1848.		Increase over previous year.
Marriages	725	226
Baptisms	1829	153
Deaths	1041	137

From these statistics the reader will be able to form a correct opinion of the great number of Catholics in this city."

New York Churchman—*Self-condemnation.*—In alluding to the celebration of the New England Society, on the 22d December, in New York, the *Churchman* opens his remarks as follows:

"The Protestants of Great Britain and their descendants in the United States form two grand divisions; the one consisting of those who belong to the Church of England and the Protestant Episcopal Church in the United States, and the other comprising the large body of dissenters from the church of their fathers, commonly known as Presbyterians, Baptists, Methodists, Unitarians, &c., who again are sub-divided into countless sub-divisions, representing every variety of opinion from stark Deism up to the most rigid supralapsarian Calvinism. The grand characteristic of the former division of Protestants is faith in the word of God as interpreted by the ancient church *i.e.* the Book of Common Prayer; that of the latter, faith in the word of God as interpreted by each man's private opinion, which is too apt to be his humor or fancy.

"This latter division of Protestants, this vast congeries of sects, have, notwithstanding their variety, certain exponents of unity; such, for instance, as the World's Convention, Evangelical Alliances, American Societies for the diffusion of the Bible with no man's note or comment, or (for extremes meet) with every man's note and comment, for the circulation of tracts, &c., &c. But their most definite form and representation of unity is the *New England Society*, which meets annually on the 22d of December to commemorate the virtues and the arrival to this Western Hemisphere of the Puritans, from whom all American Protestants, of the second division, are descended."

If the "former division of Protestants" or Episcopalians, are distinguished from other sects of Protestantism, "by faith in the word of God as interpreted by the ancient church," we would thank the *Churchman* for an answer to the following questions.

Query 1. Did the ancient church admit baptismal regeneration with the high church Episcopalians, or deny it with the low church Episcopalians?

Query 2. Did the ancient church believe, with the Puseyites, in the necessity of the episcopacy, as essential to its constitution, or reject it with the low church Episcopalians?

Query 3. Such being the opposition of views in the Episcopalian body itself, where or how is an Episcopalian to ascertain the interpretation of the ancient church?

Query 4. If the *Book of Common Prayer* is the interpreter of the ancient church among Episcopalians, how comes it, except by the private interpretation of each man's fancy, that the ancient church is made to say things which are contradictory in essentials? For instance, is it not private interpretation that makes Bishop McIlvane of Ohio, understand the word of God, in a sense opposed to that of Bishop Whittingham of Maryland, or of the New York Churchman?

Query 5. Was it not private interpretation that made Henry VIII and Queen Elizabeth, the parents of Anglicanism, stand in opposition to the whole Christian world?

Query 6. Such being the case, what difference is there between the rule of faith among Episcopalians and that of the "vast congeries" of other Protestant denominations?

Query 7. There being no other authority among Episcopalians than the private judgment of each bishop, for the determination of what is or is not conformable to the ancient church, in what are the *conventions* of Episcopalians superior to the *world's conventions* or *Evangelical alliances* of other Protestant sects?

Conversions in Vermont.—We have once or twice alluded to the remarkable Catholic movement which is in progress in the Episcopal congregation of a certain New England village, without feeling at liberty to give names and particulars. Circumstances make it proper for us, at length, to speak with less reserve. We referred to the congregation of *Union Church*, in St. Alban's, Vermont. The conversion of its rector, Rev. Mr. Hoit, took place, as our readers are already aware, about eighteen months ago; and the fruits of that conversion, amongst his friends and former parishioners, have begun to appear, within the last three or four months. Those who know him can feel no surprise that his example should have exercised an influence so powerful. About the first of October, Miss Laura Smalley, a lady of great intelligence, was received into the church; and within a few days afterwards, Mrs. Tucker, of Burlington, the sister of Mrs. Hoit, made her profession, with her husband, Capt. Tucker—a near relative, we believe, of the celebrated novelist, Marryatt. On the 13th of the same month, Mrs. Smalley, the wife of one of the most distinguished lawyers in Vermont, was received, with her daughter, while (by a singular concurrence) her former pastor, the friend and predecessor of Mr. Hoit, in the rectorship of Union Church, was making his profession here in Philadelphia. Mrs. Sampson, sister of another Episcopal clergyman, was received on the day following. Mr. Smalley himself, after having examined the claims of the church long and faithfully, with the help of superior powers of mind, exercised for many years with success and distinction at the bar, made a public profession of the faith at high mass, on the 12th day of December, "that he might show to all (to use the words of an eye-witness) that he was not ashamed of the cross of his Master;" and the conversion of his mother-in-law, Mrs. Penniman, a lady widely known and honored, followed on the next Saturday. Our list is worthily closed, up to our last information, with the name of Mrs. Luther B. Hunt, the wife of another eminent member of the Vermont bar:—her reception took place on the Vigil of the Nativity. We forbear to make any premature mention of others—persons, like those already named, of the highest standing in the village—who are understood to have been regarding the progress of Catholicity amongst them with a friendly interest.

From the above statement, which we have made with great particularity, and on the best authority, it will be seen that if the account of this movement given in several papers, as from the St. Alban's *Republican*, was premature, and perhaps somewhat exaggerated, the formal correction made by the St. Alban's *Messenger*, and copied (with an amusing preface, from a Vergennes paper) into last week's *Churchman*, was equally premature and not more correct.—*Cath. Herald.*

Honor to whom honor is due.—At the late Democratic meeting in Philadelphia, a well-merited tribute was paid to the patriotism of our fellow citizens of foreign birth, by Wm. A. Stokes, Esq. whose eloquent and just remarks were frequently interrupted by the loud applause of those present. The following we borrow from the *Pennsylvanian:*

"*William A. Stokes*, Esq., next addressed the meeting, and answered the charges which have been made against our adopted fellow citizens in the army of Mexico of having, in large numbers, deserted to the enemy. He alleged that under temptations and influences of an extraordinary character held out to men suffering privation and hardship of every sort, but a small number of our soldiers had permitted themselves to be deluded into treason. They had all been captured and had suffered the just punishment of their crimes. And the records of the army as well as the evidence of distinguished officers serving against the enemy, conclusively proved that too many of the traitors were Americans, for us, who first breathed the air of freedom to cry out treason. The entire number was very small in comparison with our aggregate force, and only served to show that as America had produced a Benedict Arnold during the revolution, so now humbler men had in a smaller sphere, and to a limited extent, followed his base example.

"The lists of killed and wounded proved that *Ireland* had lent her sons by hundreds and

thousands, side by side with their American born brethren, to fight and conquer, to ransom Mexico from military slavery, and extend the area of freedom. The Pennsylvania line of the revolution commanded by Wayne, the son of an Irishman, and with ranks filled by men claiming the same father land, had not been disgraced by the infantry of the regular army, also chiefly Irish, which under Taylor had first opened the path of glory on the banks of the Rio Grande. Our brave volunteers, second in time but not in gallantry or success, presented a glorious spectacle of invincible citizen soldiers—brethren in war as in peace—discarding with contempt the miserable distinctions sought to be made between them, heartily uniting for the common good, and alike covering our flag with honor and carrying our eagles in triumph from the ramparts of Fort Brown to the capitol of the Montezumas.

"In fact our Irish and other adopted citizens had rivalled the patriotism and gallantry of the best of our blood. If La Fayette, Montgomery, Stueben, Paul Jones, Barry, and Kosciusko could rise from their graves, their hearts would leap for joy at the glorious spectacle, and they would see the enduring results of their labors and sufferings, and those of Washington and his companions, in erecting in this western world a temple of Liberty, in which all may worship—an asylum to which the oppressed of all the earth may flee, and a citadel impregnable to the assaults of tyranny.

"In truth, said *Mr. Stokes*, we are all Americans—whether by fortune or choice, still Americans. The terms Irishman, Frenchman, German, foreigner, should have no place for reproach in our political vocabulary; for we were all alike ennobled by the proud title—*Citizens of the American Republic*—a title higher than any which a king can offer—which cancels the accidents of birth and condition, and makes us all brethren and equals. The nation would not hold them guiltless who endeavor to sow dissension among her children—alike beloved by her, and all of whom she is able and determined to shelter and defend.

Episcopal Recorder.—We observe that the *Episcopal Recorder* gives, among other *alleged* "facts in ecclesiastical history," the following.

Pius IV, "in 1560, in the reign of Queen Elizabeth, offered to confirm the English Book of Common Prayer, containing the thirty-nine articles and the litany, if the British sovereigns would acknowledge the pontifical supremacy, and the British nation join the Roman communion."

There may be men ignorant enough to believe this, but certainly the editor of the "*Episcopal Recorder*" ought to know better.

In the first place, "the thirty-nine articles" were not in existence in "1560." They were not adopted by the English convocation, until the year 1562. The articles of 1560, were those of Edward VI, and were *forty-two* in number.

If then Pope Pius IV, in 1569, offered to confirm any set of "Anglican articles," it could not have been the "thirty-nine," for they had not been adopted or even drawn up, but it must have been the *forty-two* of Edward IV. But in the second place, in order to show that neither Pius IV, nor any other pope, ever offered to confirm, or could offer to confirm, either the *forty-two* or the *thirty-nine* articles, it is only necessary to cite a part of one of these articles.

The thirty-seventh of the "thirty-nine articles" of the English establishment, contains the following declaration.

"The bishop of Rome hath no jurisdiction in this realm of England." And these very same words were contained in one of the *forty-two* articles. Now as the pope would not, and could not "confirm" a "prayer book" containing *a denial of his own authority*, to say nothing of other matters, it is evident, that the *Recorder* has published a statement which is as absurd as it is false.—*Catholic Herald.*

FOREIGN.

Italy.—Letters from Rome of the 28th ult. contain the particulars of the installation of the municipal council of that city on the 24th. The hundred members of whom that body consisted, were presented in the morning by their president, Cardinal Altieri, to the pope, who addressed them in a short but sensible speech. His holiness then permitted them to kiss his feet, and afterwards proceeded to bless the splendid banner presented by the people of Ferrara to the Romans. The municipal councillors, escorted by the civic guard, next repaired, in twenty-seven carriages, supplied for the occasion by the nobility of Rome, to the capitol, where they were installed by Cardinal Altieri. The deputy of Ferrara, M. Recchi, then formally presented

the banner to the council, in whose name it was received by the cardinal. At night the city was illuminated.

To go back to the previous presentation of the members of the consulta to his holiness, our readers will find in another column the pope's address, of which we gave a very brief account a fortnight ago. To that speech the members of the consulta answered:—

"Most holy father—the deputies of the provinces are fully conscious that their first duty, as well as their most ardent wish, is to deposit at the feet of the throne of your holiness, the thanks of the provinces by which they have been returned, and to attest the unanimity of the sentiments of devotedness, gratitude, and confidence experienced by the subjects of your holiness for your august person. Witnessing the homages your holiness receives from Christendom and the entire world, they are proud and happy to be governed by you, holy father."

And they proceeded to the following effect:

"The establishment of this council has been by far the greatest benefit conferred by your holiness on your people. By it you have—a novel thing—given the laity a participation in public affairs, and you have afforded one of those solid guarantees which can in no wise injure the essential conditions of the pontifical government. Encouraged by the kind words of your holiness, and by the blessing you have brought down on our heads, we are preparing to examine, with candor and impartiality, the important matters of public administration which are to be submitted to our consideration, avoiding carefully an inert timidity or unbounded pretensions."

The following are the reforms the council declares itself ready to examine, promising to afford the pope their eager assistance to forward their being put into execution:

"The introduction of civil equality and of unity in every part of the legislation; a just balance of revenues and expenses; an equal division of taxes; the diminution or suppression of all charges which fall on the poor classes, or which impede the development of national prosperity; the re-establishment of public credit; the destruction of monopoly, and the extension of commercial liberty. The introduction into the state of such measures as will secure the morality, economy, simplicity, and the nomination as well as the advancement of capable functionaries. The special protection of agriculture and industry. The organization of a military force truly national. The introduction in the prisons of a regimen which may render the penalty not a punishment which degrades, but a measure which may promote the regeneration of the culprit. The extension throughout the provinces of the municipal system, such as it is at Rome; and lastly, the adoption of a system of education and public instruction, and of a just and moral policy."

The council request, in order to give due attention to such vast reforms, to be allowed time, and an entire tranquillity of mind. The address is terminated by these words:

"It has been often experienced that reforms have arisen from popular exigencies; they have taken their origin from tumults and *émeutes;* they have been obtained by bloodshed and by tears. But with us it is the first and most respectable authority who takes the initiative in the improvement demanded by civilization. He himself directs the public mind with a pacific and measured movement; he guides us towards the supreme term of human activity, which is the reign of justice and of truth upon earth!"

The *Courrier Francais* contains the following:

"We have been assured that Lord Minto, who has been charged with a private mission to the pontifical government, has signed a convention for the establishment of diplomatic relations between England and Rome. It is said that the holy see intends to accredit as its representative at London, Cardinal Buffondi, a man of great learning and of a very liberal mind."—*Tablet.*

Pius IX.—On Dec. 13th Vice-Admiral Parker and General Adam had an audience of the pope, previous to their departure for Civita Vecchia. His holiness, in reply to the sentiments they expressed, said that he felt happy in the sympathy shown by the people of Great Britain towards his government. This sympathy joined to the love borne him by his own people, and the unanimity of all good citizens, would carry him through every obstacle. "I am walking with God," said he, "and I shall arrive at my end."

The *Alba*, of Florence, of Dec. 16th, states that the Roman consulta has proposed a law to fix the number of *employés*, their rights and duties in every branch of the public service,

the qualities requisite to be admitted, and the rules to be followed in promotions and dismissals.

A letter from Rome, in the *Augsbury Gazette*, states that Count P. Ferretti is made pontifical commissioner of the Italian league of customs.

It is reported that Mgr. Ferrieri is about to go as envoy from the pope to the sultan. He carries with him the following presents:—a gilt bronze model of the column of Trojan; a magnificent table of mosaic work; a collection of the most beautiful engravings of the Roman school; three sets in gold, silver, and bronze of the medals struck in Pius IX's pontificate; the *Terrestrial Paradise*, painted by Peter; a jewel for the grand vizier, and a gold snuff-box set with brilliants for another great functionary of the Ottoman empire. Fr. Arsenius, a religious of the order of St. Anthony, Abbé Vespasiani, professer of ecclesiastical history in the college of Propaganda, and M. Marchetti, are attached to this legation.

The following letter we find in the *Cologne Gazette*:—"Rome, Dec. 2.—The affairs of the Jesuits have naturally caused the pope great anxiety. Shortly before hostilities broke out in Switzerland many prayers and petitions reached the holy see to pronounce the decisive word, which possibly might prevent a civil war. Ventura also advised him to take this step; but Pius replied, 'I have not the power as pope to banish the Jesuits from Lucerne, but if from their own feelings and inclination they would voluntarily retire, they would remove a great burden from my mind. 'The person to whom these words were addressed thought himself bound to repeat them to the Jesuits. He represented to Father Roothan that the time for his taking an active part had arrived, and that even if it was too late to prevent bloodshed, his immediate recall of the Jesuits from Lucerne would at least prevent the heavy accusation that they, the messengers of peace, had become the sole cause of discord and war. Father Roothan replied, 'Perhaps you are right; but I am not the only master. —I am dependent upon my council of the four *consultori*, who think at this moment, when their stay at Lucerne threatens danger to themselves, our brethren cannot with honor leave it.' This is an authentic statement of the negotiations at Rome."

The vexed question of making service in the civic guard compulsory on British artists and residents of certain standing at Rome, a matter which it was thought had been settled, was revived in a note, on Dec. 18th, from the secretary of state, to the British consul and Mr. Erskine (secretary to Lord Minto), which sets forth the opinion of the committee on war affairs of the Vatican parliament, in which the executive fully joined, making service imperative.

Ferrara.—A convention has been concluded between the Austrian government and the pope, by which the Austrians consent to withdraw their troops from the city of Ferrara, but without abandoning or relinquishing their right to reoccupy it at any future period when it might become desirable to them. The *Piedmontese Gazette* of the 23d ult. states that pursuant to this convention two companies of Swiss in the service of the pope left Bologna on the 17th for Ferrara, to replace the Austrian troops to be withdrawn. On the 16th Cardinal Ciacchi returned to Ferrara from Pesaro, where he had been residing for his health. His return had been unexpected and gave the greatest delight to the people, by whom he is beyond measure beloved.

Gioberti.—Much excitement has lately prevailed in consequence of an article on Catholicism by M. Gioberti, which appeared in a late number of the *Contemporaneo*, a Roman paper of the ultra-liberal faction. It was deemed advisable at first to dismiss the censor who permitted the publication of the article, but he has since been reinstated in his office. M. Gioberti's disquisition is much too long for us to give, but the substance of it consists of a violent attack on the Catholic party in Belgium and in Switzerland, and on their opposition to the government and the diet in those countries. He denies that they are properly called the Catholic party, inasmuch as Catholicism is friendly alike to the interests of all families of the human race, harmonises with all forms of government, is a religion of charity, and "cannot be shut up in its operation within the exclusive pale of any sect or of any party." A strong tendency is therefore visible in this remarkable article to mistake Catholicism for a sort of Universalism.—*Ib.*

SWITZERLAND.—The following extract from the correspondence of the *N. Y. Freeman's Journal*, will give our readers an insight into the occupation of the Catholic cantons by the federal army.

"On November 12th, the Grand council of Friburg demanded twenty-four hours arm-

istice to consider the terms of capitulation offered by General Dufour; the French government had reccommended submission; the city was quite incapable, naturally, of any lengthened siege, and finally, the military commandant, Col. Maillardoz, had got out with 2,000 men, and escaped to Lucerne. They seemed then to have no alternative, and capitulated on the 14th, renouncing the Sonderbund, engaging to supply quarters and provisions for the federal troops, to disband their own troops, and deliver to the federal authorities an inventory of the arms of the Landstrum. The diet then sent three federal commissioners to Friburg, who organised a provisional government on the 17th. Two days after that government published the following most iniquitous decree, that 'as the Jesuits and their associates were to blame for the accession of Friburg to the Sonderbund, the Jesuits, their corporations, congregations, teachers and professors; the Liguorians; the Marianites, (or *Frères ignorantins*); the Brothers of the Christian Doctrine; the Sisters of St. Joseph; the Sisters of St. Vincent de Paul; and the Nuns of the Sacred Heart, are banished for ever: forbidden ever to settle in Friburg again, to purchase property there, or to direct any educational establishments, public or private; all their property, moveable and real, is confiscated, and they are to quit Friburg within twenty-four hours after the publication hereof.'

"The misery usual in such cases followed. The Liguorian convent was demolished—the others occupied by soldiers, the Jesuit's being regularly turned into barracks, and their inmates expelled, who all fled to Lucerne. The radical soldiers amused themselves for a whole hour with firing at a statue of the blessed Virgin they found in the college, and ransacked and destroyed all the property of the students, books, letters, furniture, musical instruments, and pictures. Some of the neighboring villages are devastated—their cattle killed, and their agricultural implements broken up for fuel. Most of these disorders by the Bernese radicals. The Vaudois showed better discipline. There was much trouble also in disarming the militia, who regarded the surrender with passionate feelings of grief, as, indeed, during the armistice, one fort (Cormazmont) was gallantly defended by them, and a whole battalion of Vaudois destroyed.

"However, it was thought that, in spite of the loss of Friburg, a naturally defenceless place, the Sonderbund was complete in itself, and hope now centered in Lucerne, and the resistance it might be enabled to make. Such hopes were doomed to be cruelly disappointed. We pass over two not very important rumors, in one of which (November 12th) the Lucernese gained the advantage in a sharp skirmish with the Zurich division, near the old convent of Muri; and in the other (November 17th) a column of the troops of Uri and the Valais took Airolo and Faido in the Ticinese. Almost immediately after the capitulation of Friburg, the federal army marched by different routes to Lucerne. By Monday, the 22d, they had forced the first lines of defence, and every division had arrived before the city; two of them, however, (Col. Buckhardt's and Gen. Ochsenbein's) having encountered serious opposition, and suffered considerable loss on their way. Next day, the 23d, commenced a desperate struggle. The key of Lucerne is a bridge called Gislikon, which crosses the recess, and leads to some heights, called the Rottenburg, commanding the town on the north and east, on which the Lucernese had placed batteries. They encountered the enemy with all their ancient pertinacity. Gen. Gureer's division (the Zurich) were twice driven back, but the third time succeeded in forcing the passage, at four o'clock in the afternoon. After an equally obstinate resistance, both sides showing the utmost bravery, he also carried Roth and Dieriken, two villages in the neighborhood of these heights, which were burnt, along with a third, called Honaer. These battles being terminated, the troops of Uri, Unterwald and Schwytz, returned home. Our readers must bear in mind the enormous disparity of force: the federals having no less than sixty thousand men, with one hundred and fifty pieces of cannon, and the Lucernese but fifteen thousand. Further resistance was now hopeless, especially as provisions were already scarce, and great disunion prevailed. Indeed it was only by a majority of three that the Lucernese government had decided on war at all. Next day, therefore, they requested to capitulate on the same terms as Friburg, but Gen. Dufour replied it was too late, and on the 25th Lucerne surrendered without any conditions at all. Gen. de Salis-Soglio and M. Siegwart Muller both escaped to Uri. A committee of seven

was appointed to deliberate about forming a provisional government, which was constructed (on the 27th) out of the municipal council, and two members from each of the five bailiwicks. The following resolutions were carried by it unanimously: '1st, That the Jesuits quit the canton in forty-eight hours. 2d, That those of the grand council who adhered to the Sonderbund be liable to public accusation, and held responsible for all that has happened. 3d, An amnesty for those implicated in persecutions for the two invasions of the Corps Francs, in 1844 and 1845.'

"The same day Schwytz capitulated. Uri and Unterwald also, panic-stricken by all these disasters, have offered to submit, and now only the Valais remains, which, of course, must follow its brethren. Zug, always the weak side of the Sonderbund, had withdrawn several days previously. To account for this total subversion, must be taken together, 1st, the utter disproportion of forces; 2d, the nearly equal balance of parties in the chief Catholic cantons; 3d, the encouragement held out *at first* of an intervention by Austria, in favor of the Catholic league, which hope was withdrawn when they were actually committed to the struggle."

Berne and the Jesuits.—"It is, in my opinion, most uncharitable, to say the least, of some of our public journals, to find their pages filled with the untruths and calumnies propagated against the illustrious order of Jesus by the infidel Bernese radicals. The hatred of the Bernese against the Catholic church and its professors is well known, and in order to have some pretext to show their animosity more effectually, they have within the last few years raised a cry against all the religious orders in the Catholic cantons, but more particularly against the Jesuits, which name has become the watchword amongst those infidel radicals for rousing their more ignorant fellow-subjects to wage a war of extermination against these pious men, who devote their lives to assist the Swiss priesthood in giving a truly Christian education to the inhabitants of the snow-clad vallies of the Catholic cantons, without in the least interfering with the Bernese Protestants, whose doctrines, changing with every new moon, would be endless and useless trouble to examine into.

"The labors of the Jesuits in Switzerland, as well as in numerous other parts of the globe, are as well known to those persecuting Bernese radicals as they are to our ultra-liberals, but neither of them have the honesty to give them credit for their labors in instructing the ignorant, and much less for the numerous works in every branch of science with which they have, and still are, daily enriching our libraries.

"The piety, good order, and strict obedience to superiors, which is so visible in the Catholic Swiss cantons, has roused the indignation of the Bernese radicals to such a degree that they have mustered up an army of all sorts of lawless vagabonds called Free Corps, to invade, plunder, and desolate the Catholic cantons of Friburg, Zug, and Lucerne, under the pretext of their having formed themselves into a separate league called the Sonderbund, and that the religious orders had induced them to take that step against the decree of the powers of Europe assembled at Vienna in 1814.

"The charge of their separation from the Swiss union is untrue, for the deputies from several Catholic cantons were assembled in the diet at the time when the Landaman proposed the unjust invasion of the Catholic cantons. The Sonderbund simply regarded the religion of their cantons, in which arrangement the clergy had an undoubted right to give their best advice against the continual aggressions of the more powerful fourteen Protestant cantons against the weaker seven Catholic cantons. Each Swiss canton having its separate laws, and especially as far as religion is concerned, in which the diet has no power to interfere, it is revolting to the feelings of every religious mind to find that the infidel canton of Berne should in the nineteenth century be allowed to revive the happily by-gone ages of the law of the strongest, and dare in the face of Europe to dictate to the weaker cantons by using the so much abused name of Jesuit as an incentive with fire and sword to disperse their religious orders of both sexes, hoping by so doing to deprive their Catholic youth of the benefit of instruction in the true religion of Jesus Christ, and to establish the worship of the Goddess of Reason, which the land of St. Louis having banished from their holy altars, the infidel Bernese have placed in their so long-abused great church, formerly an elegant cathedral, where adjoining to its foundation walls they may collect from the bathing houses near the river Aar a number of the most lascivious nymphs, protected by their cantonal government, to sing those vile canti-

cles to the filthy Goddess of Reason, happily long expelled from the land of St. Louis, but still tingling with indignation in my ears, counting nearly eighty-three years.

"I am well acquainted with Berne and with the Bernese, and although the Swiss generally bear a good reputation for morality and religious conduct, I do most cordially give praise where it is due, and a more honest, pious, and dutiful population cannot be surpassed by the pastoral inhabitants of the Alpine valleys of Switzerland, which I have so frequently visited, but I am sorry that my own experience will not allow me to say as much for their great cities, and more particularly for Berne and the Bernese."—*Tablet.*

The following extract from a letter of a Protestant minister in France, shows still further the designs of Radicalism.

PARIS, *Dec. 6th*, 1847.

"The triumph of the radicals at Friburg has already borne its fruits in pillaged churches, in attacks upon the priests, and in plundered dwellings. These things, however, might be considered unimportant, as they are disapproved by the authorities, were they not strongly characteristic of the dominant party, who have expelled not only the Jesuits, but all the religious orders of both sexes from the canton, and confiscated their property to the state.

"Those who obstinately take part with the radicals, may still maintain that all these religious orders are more or less intimately connected with the Jesuits, and that it is against intolerant Catholicism that the blow has been struck; but there are other facts which may open the eyes even of these optimists. As soon as the victory of Friburg was known, the radical government of the canton of Vaud passed a new decree against all the Protestant free churches! not only against the free church formed by the resigning pastors, but against all manner of dissenters; whoever is not a member of the *established* church is condemned to forego all religious worship! The decree carries condemnation against any pastor or non-pastor who may preside over a meeting, whether peaceable or otherwise. The national pastors themselves cannot hold meetings in their own houses nor elsewhere, and not in the national churches but at the regular hours of service. Whoever transgresses these orders, if a foreigner, is to be expelled from the canton, or sent back to his native parish if he be a Vaudois. I shall not relate to you acts of barbarity, such as meetings interrupted and plundered, the auditors driven forth and robbed, the women scourged—for it might be said that these were the lawless acts of bandits—I shall restrict myself to recounting those acts of a liberal government which stifle even the liberty of prayer to God, even when conducted in the most peaceable form! Such facts are characteristic, and tell you what we may expect from the triumph of radicalism in Europe."

Berne.—The *Times'* correspondent gives a remarkable letter lately addressed to the Helvetic diet by Messrs. Quinet and Michelet. They offer the diet their congratulations and homage on having driven from Switzerland the enemy, which they were the first to oppose in France. They claim fraternity with the Swiss, and exhort them to keep up the faithful tradition of republican liberty, and by their example to lay the foundation of a new law for Europe.—*Tablet.*

IRELAND.—*The Catholic Clergy of Ireland.*—The vile calumnies on the Catholic clergy of Ireland, repeated by certain men in a certain house, have created universal contempt here. Even if one clergyman had uttered the language attributed to him, that should not be attributed to the entire body, no more than the crime of one apostle should be charged upon the rest of the sacred college. But the true version is, that the clergyman alluded to merely said, if the Saxon slanderers of the people had to endure only a part of their miseries, they would be as they had been—guilty of more cruelty than they had been. How far this was prudent or not, is another question. Certain it is that at the very same time, and in the very same place, he conjured the people not to be guilty of any insolence or act of injustice. The following letter has, we understand, been sent to some leading journals. We shall see if it be published:—"To the editors of the public journals—Gentlemen—Whatever may be your religious or political creed, I trust your leading objects are the maintenance of truth and the support of justice. If, then, as public journalists, you have given circulation to the calumny on the Catholic clergy of Ireland, by a noble lord, who perhaps never heard one of them speak, and therefore is truly ignorant of the subject on which he spoke, will you publish the following counter-declaration of one, however humble, who knows more of the respected body whom his lordship so grossly calumniates, than perhaps any man living. The assertion said to have been made some days since in parliament, that 'the Roman Catholic clergy of Ireland never condemn or denounce from their altars, or otherwise, the violence or murders which are perpetrated'—is so outrageous that it carries on its front its own confutation.

The declaration of Mr. Labouchere, late secretary for Ireland, and of others in evidence, that 'they knew of *no* act of violence which the Roman Catholic clergy of Ireland *did not denounce*,' has settled this atrocious calumny for ever. I need not refer to the volumes of evidence as to the unceasing efforts of the Catholic clergy, even under the most discouraging circumstances, to prevent, suppress, or condemn every act of insurbordination or injustice on the part of the people; and the labors of Twohy, Troy, Doyle, and so many others in the works of peace can never be forgotten. In the 'Priesthood Vindicated,' facts and evidence on this subject have been given that never have been contradicted. As a Catholic, I can solemnly declare that I have constantly and repeatedly heard sermons, lectures, and addresses by the Catholic clergy against every species of violence; and sure I am that in their confessionals it is still more constantly and effectually condemned. I have attended hundreds of meetings, and have taken an active part at them for the promotion of temperance and peace in various cities, towns, and parishes of Ireland, and have heard addresses delivered to millions by the apostle of temperance, Father Matthew, by his worthy imitator, Very Rev. Dr. Spratt, and by many others, and I scarcely ever heard them without preaching peace to all men, and denouncing the least act of violence to any person of whatever country, creed, or character. Even during the last month I heard the excellent pastor of my own parish, Rev. Dr. O'Connell (and others have done the same), denounce from his altar every violent or lawless act, whether of cruelty, threatening, or injustice, and above all, the horrid and appalling crime of murder, which cries to heaven for vengeance! The Catholic clergy of Ireland are singularly circumstanced between not only the governed and the governors, but also between contending political parties. They often see many things on all sides, which as just and consistent men they must condemn, and for which, in return, like all others who wish to 'maintain the even tenor of their way,' they too often receive opprobrium or ingratitude. If they do not warmly stand up for the just rights of the people, and try to save them from their oppressors, they are charged with the cruel policy of those who prefer a ministry to millions, and which, as last year, divided us, left one million to perish at home, and another million to wander over distant lands, sooner than suffer here all the miseries of starvation. If they prominently stand forward in the cause of suffering humanity, they are charged with any act of violence or passion which bad laws, or no laws, have created. They, like their divine Master and model, are condemned between the scribes and Pharisees for uniting the wisdom of the serpent with the simplicity of the dove, or in endeavoring to establish 'peace and justice among all men.' Hence, like the Saviour of mankind, whilst 'having compassion on the multitude, they do not wish to send them away empty, lest they may perish on the way,' they implore of the governors, as the venerable bishops of Ireland did lately in their memorial to the lord lieutenant, to perform their duty to the people famishing. So, on the other hand, they teach the people to 'be obedient to whom obedience is due,' and whilst looking to their own existence 'they should give to Cæsar the things that are Cæsar's, and to God the things that are his.' I am, gentlemen, your most obedient humble servant,

W. J. Battersby.

Nov. 28, 1847; 10 *Essex Bridge, Dublin.*

Denunciations.—The Rev. Mr. M'Dermott, in a letter to the *Evening Freeman*, says:—"I have now to assure the public, by the most solemn asseverations a clergyman can utter, that the late Major Mahon was never denounced, nor even his name mentioned from any chapel altar in Strokestown, or within twenty miles of Strokestown, in any direction, on any Sunday before his death. I can, under the same sacred pledge, declare that a single sentence was never spoken from the altar, which, by misconstruction or otherwise, could tend to stimulate the peasantry to the atrocious murder which has been perpetrated."

Father Tom Maguire.—The famous controversialist is no more. The *Evening Post* contains the following account of the death of this remarkable man:—"We deeply regret to announce the death of the Rev. Thomas Maguire, parish priest of Ballinamore, which took place at his residence, at Ardrum, on Thursday night, of an attack of gout in the stomach, after eleven days illness. A correspondent who communicates this melancholy intelligence, says:—'The loss of this great and good man, to this part of Ireland, will be severely felt.' Father Maguire had

won the respect and attachment of persons of all ranks and persuasions by the kindness of his disposition and the benevolence of his conduct, whilst there was no man more ardent in the maintenance of liberal political opinions. Even his fame as a controversialist did not diminish the number of his personal friends amongst the gentry of a different creed, for all knew that he was sincere and single-hearted in every act of his life."

Increased Police.—Two thousand additional police are to be stationed in the counties of Limerick, Clare, Tipperary, and Roscommon.

Military Force in Ireland.—The *Times*, after giving the official return of the present military force in Ireland, says:—"Besides the above are the embodied battalions of Chelsea out-pensioners and local armed police force. Several regiments are under orders for the disturbed districts in Ireland, and a portion of the A division of the metropolitan police, which will make an armed force of from 40,000 to 45,000 men."

Legal Appointments.—The following announcements appeared in the *Dublin Gazette* of Dec. 24:—Her majesty appointed the Right Hon. Richard Moore to be one of the justices of the court of queen's bench, vice the Hon. Charles Burton, deceased. James Henry Monahan, Esq. to be her majesty's attorney-general in Ireland. John Hatchell, Esq, Q. C., to be her majesty's solicitor-general in Ireland.

The lord chancellor's health is decidedly improved.

Mr. Murphy, the well known weather prophet, who died lately, was a United Irishman in '98, and narrowly escaped being hanged.

Irish Appointment.—Dr. Ewing, who resided at Market Hill, county Armagh, previous to the cholera scourge, has been promoted to the head of the medical department in China, at a salary of 2,000*l.* per annum.

Infidel Colleges.—The presidents and vice-presidents of the queen's three colleges, building in Ireland, have already received each a year's salary—800*l.* and 500*l.*

The Poor and the Poor Law.—A sealed order has been received from the commissioners, authorising out-door relief to the able bodied. The machinery of the poor law seems to be worked without skill or efficiency. Relieving officers are resigning, unable to perform their allotted duties. Guardians are puzzled, not knowing how to go through the enormous accumulation of business which has devolved upon them. Altogether a more complicated system of irregularity, and impotence to meet the awful exigencies of the poor, cannot possibly be imagined than the poor law and its abettors, whether commissioners, guardians, or relieving officers.

Reaction—More Difficulties.—Some landed proprietors have thought it their duty, in self-defence, to eject many of the tenantry from their houses and lands. This, as a matter of course, has increased the applicants for relief. A reaction has taken place!—the tenants left in undisturbed possession are now giving up their holdings, in order to obtain the out-door relief. We have the authority of a Roman Catholic clergyman for stating, that in the electoral divisions of Balla and Drum, 93 families had given up houses and lands, and made application at the poor house in this town, for in or out-door relief. This is an awful state of society—and yet those are facts applicable to every electoral division in the union of Castlebar.

Increase of Destitution.—Distress is increasing to an alarming extent in some of the western and south-western countries, especially along the coast, and pestilence is again following up destitution.

Clare.—A respectable correspondent in the west of this county, states that the condition of the people is most deplorable. About Knock and Kilmurry M'Mahon they are living on turniptops and weeds.

Wexford.—A fearful extent of destitution in the Wexford union, and a still more fearful extent in the New Ross union, appears from the report of proceedings of Saturday's meeting of the Waterford board of guardians. The state of the Enniscorthy union is similar; and the state of the Gorey union is, we believe, little, if anything, better. If such be the case in the hitherto much favored portion of Ireland, what is the story to be told of other portions?

Threatening Letters in the North.—While no doubt can be entertained that the letter which Mr. and Mrs. M'Causland, of Fruithill, received, came from that band of conspirators who have reddened the soil of Roscommon by their murders, it is to be suspected that some which have been received by other gentlemen have proceeded from persons actuated solely by the desire of hoaxing—a desire which, when so gratified, could find a place in none

but minds of the most base and depraved order. We have some reason to think that even boys have engaged in the practice.—*Tablet.*

ENGLAND.—*Dr. Hampden.*—The elevation of Dr. Hampden, of Oxford, to the bishopric of Hereford, has roused the entire Puseyite strength of the established church. The clergy of that clique are busily engaged in getting up petitions against his appointment; and an address has been sent to the archbishop of Canterbury, signed by all the Tractarians of Oxford. The bishop of Oxford, however, refused to sign it, and the vice-chancellor of Cambridge refused to allow an address of the same kind to proceed from the university. The whole difficulty lies in Dr. Hampden's uncompromising Protestantism, and his marked abilities. Rev. W. Jacobson of Magdalen college, is spoken of as Dr. Hampden's successor as regius professor of divinity at Oxford.

Thirteen bishops, just one half of the episcopal bench, and four hundred and eighty-five lay members of the Church of England, including several peers and members of parliament, have remonstrated most earnestly against the appointment of Dr. Hampden. The ground of their objection is stated to be, that the nominee was pronounced by the university of Oxford, eleven years ago, unsound in doctrine. And Lord John Russell is threatened with the displeasure of the church and the possible rupture of the bond between church and state, if he persist in the nomination.

The premier to these remonstrants replies, that since the date of that decree of the university of Oxford against the nominee, Dr. Hampden had acted as regius professor of divinity in the university of Oxford, and many bishops had required certificates of attendance on his lectures before they proceeded to ordain candidates who had received their education at Oxford; that Dr. Hampden had likewise preached sermons, for which he had been honored with the approbation of several prelates of the church; and that several months before he named Dr. Hampden to the queen for the see of Hereford, he signified his intention to the archbishop of Canterbury, and did not receive from him any discouragement, and of course refuses to yield.

This reply to the bishops, has called forth a long rejoinder from the bishop of Exeter, in which he calls on Lord John to "withdraw the recommendation which he has so inconsiderately made." The bishop of Norwich has come out strongly in favor of Dr. Hampden.

Churches and Chapels in Scotland.—Church of Scotland, 1,160; Free (Presbyterian) church, 840; United Presbyterian church, 518; Congregationalist, 142; United Original Seceder, (Presbyterian) 41; Reformed Presbyterian church, 30; Scottish Episcopal church, 109; Baptist, 91; Roman Catholic, 82; Wesleyan Methodist, 32; Evangelical Union, various minor sects (supposed) 80. Total of congregations or churches, 2,988. Perhaps there are more Presbyterians in Scotland, as compared with its population, than in any other country on the earth.

SPAIN.—*Spanish Church.*—The names of the bishops appointed to the vacant Spanish sees by the pope, at the consistory of Dec. 17, are as follows: 1. Patriarch of the Indies (West), Antonio Posada Rubin de Celis; 2. Metropolitan of Saragozza, Emanuel Gomez de las Rivaz; 3. Metropolitan of Leopoli (Leon), Winceslao Wacklawizeh; 4. Bishopric of Girona, Florenzo Chorente, 5. Bishopric of Badajoz, Rodriquez Obregon; 6. Bishopric of Majorca, Raffaelle Manzo; 7. Bishopric of Zamora, Michale Yigoyen; 8. Bishopric of Almeria, Anecleto Meoro; 9. Bishopric of Avila, Emanuel Santisesban; 10. Bishopric of Jaen, Giuseppe Escolano; 11. Bishopric of Orense, Pietro Zarandia; 12. Bishopric of Cuenca, Ruis de Cachupin; 13. Bishopric of Teruel, Antonio Lao of Cadiz; 14. Bishopric of Osma, Gregorio Sanchez; 15. Bishopric of Lerida, Domenico Costa y Borras; 16. Bishopric of Carthagena in Murcia, Marriano Barrio; 17. Bishopric of the Canaries, Bonaventura Codina; 18. Bishopric of Lugo, Rodrigues Gill; 19. Bishopric of Segorve, Domenico Canubio. In all, nineteen bishoprics. These appointments are considered fatal to the Carlist interest. The *Madrid Gazette* states that M. Brunelli had congratulated M. Manuel Bonavides and some other deputies for the zeal which they showed in the last sitting of the cortes in favor of the clergy.—*Ibid.*

TO CORRESPONDENTS.—*Bona Mors* has been received. The request of the author will be attended to.

TO READERS.—The able review of Dr. Jarvis' Reply to Dr. Milner, merits an attentive perusal.

Very Rev. Dr. Spalding.—The connexion of this distinguished clergyman with the *U. S. Catholic Magazine*, as one of its editors, will not extend beyond the present date. This secession of Dr. Spalding is owing to his peculiar engagements at home, and would long since have taken place but for an earnest disposition on his part to promote the objects of the Magazine, which, from its start, found in him one of its warmest friends and most able contributors. For this we offer him our best acknowledgments, while at the same time we cannot but regret the severing of a connexion, which for upwards of three years brought us together in so close, harmonious and friendly an intercourse. In making this announcement, however, we are happy to inform our readers that, although the name of Dr. Spalding will not appear on the cover of the Magazine, he will still continue its friend, by enriching its pages with the learned and spicy productions of his pen, as well as by using his influence for the extension of its usefulness.

Various Items.—*Bishop Hughes.*—This distinguished prelate is now addressing to Protestants at large, through the columns of the *Freeman's Journal*, a series of letters, on the importance of being in communion with the Roman Catholic church. These letters were occasioned by others addressed to him by some Presbyterian minister, over the signature of Kirwan, who very properly is not noticed by the bishop, though his writings have furnished an opportunity of elucidating the abovementioned question. In his first letter Bishop Hughes explains the constitution and objects of the church established by Christ; in the second, he exposes her distinctive marks, and shows that none of the Protestant sects possesses them.

Catholic Church in Great Britain.—There are in Ireland 2,735 Roman Catholic priests, 2,205 churches, 25 colleges, 59 convents, 93 nunneries, and 42 monasteries. In England and Scotland, there are 630 churches and chapels, 11 colleges, 38 convents and monasteries. The number of clergymen, including bishops, is 806.

Immigrants.—Immigration to the United States, during the present year, has been immense beyond all former years. The returns from the 1st of January to the 30th September, for New York, Boston, Philadelphia, Baltimore and New Orleans, show an aggregate of 233,798 arrived this year, against 151,662 at the same points for the previous year. It is computed when full returns are received from all points, the aggregate during the short period of nine months will amount to *two hundred and fifty thousand!*

Unitarians in the United States.—There are 244 societies, of which 162 are in Massachusetts (22 being in Boston), 15 in Maine, 24 in New Hampshire, 6 in Vermont, 4 in Connecticut, 3 in Rhode Island, 13 in New York, 1 in Ohio, 1 in Kentucky, 8 in Illinois, 2 in Indiana, 1 in Missouri, 1 in Wisconsin, 3 in Pennsylvania, 1 in South Carolina, 1 in Georgia, 1 in Louisiana, 1 in Alabama, 1 in Maryland, 1 in District Columbia, 2 in Canada. In England there are over 300 Unitarian societies, and about one-half the Protestants on the continent are said to be Unitarians.

English Hierarchy.—The vicars apostolic in England have become titular bishops by the appointment of the holy see. The Rt. Rev. Dr. Walsh, has the title of archbishop of Westminster, and his coadjutor is the Rt. Rev. Dr. Wiseman.

Father Matthew.—The apostle of temperance will shortly visit the United States.

Cardinal Tadini, archbishop of Genoa, died recently in that city.

The Rt. Rev. Dr. Riddell, vicar apostolic of the Northern District, England, died on the 2d of November.

The Rt. Rev. Dr. O'Finan, bishop of Killala, also died in Rome, on the 27th of November.

Conversion.—Mr. Benjamin Marcus, a distinguished Jew, and author of several works, was admitted into the Catholic church, at Oscott college, England, last November.

The Cholera.—It appears that the cholera is abating in Russia, and spending itself in its progress. The report of its having reached London and Paris is unfounded in fact.

French Steamers.—The French steamers between Havre and New York have suspended their trips for the present.

Mrs. Anna H. Dorsey.—We are much pleased to learn that the *Sisters of Charity*, one of the recent productions of Mrs. Dorsey's gifted pen, has been translated into German, and will be published at Vienna.

Education.—The Sisters of the Visitation, at Georgetown, D. C., are about to make a foundation of their excellent institute in Philadelphia, for the purpose of a day-school.

FURTHER DIOCESAN INTELLIGENCE.

Reception.—On Sunday, January 16th, Mr. McCarthy (Brother James), Mr. McLaughlin (Brother Joseph), Mr. Doyle (Brother Anthony), and Mr. Byrne (Brother Nicholas), received from the Rev. James Dolan the religious habit of the society of St. Patrick. Tradesmen or others wishing to join the brotherhood of St. Patrick, will be received by applying to the pastor of St. Patrick's church, Baltimore, or to Rev. Mr. Dalton, chaplain of the orphan house, Baltimore county.

OBITUARY.

Died at the Mercy Hospital on Wednesday, the 29th December, Sister Anastasia M'Gawley, aged thirty-eight years. The deceased was one of those who came over from Ireland to assist in the establishment of the order in this diocess. She had been previously a member of the community in Cork. She was always remarkable for her devotedness to the sick, and was employed chiefly in visiting them at their houses. Her patience and fervor in bearing the painful sickness which caused her death was most edifying. May she rest in peace.

Sister Anastasia, whose death is recorded above, was sister of the Rev. Mr. M'Gawley, of Dublin, who is known to the scientific world as inventor of the application of magnetism to locomotive purposes. His papers on the subject were received with great applause at several meetings of the British Scientific Association.—*Pittsb. Cath.*

RELIGIOUS NEWSPAPERS.

We commend to the special attention of our readers the following excellent remarks of our esteemed cotemporary, the *Catholic Herald.* What he says of religious newspapers, is to be understood of religious periodicals.

"Religious Newspapers.—It is said that there are over one hundred religious newspapers published in the United States. Many of these have a very extensive circulation. When the immense power which these papers must necessarily exert in moulding the opinions of the American people is considered, every sincere Catholic should feel anxious to know what proportion of these is employed in disseminating the divine and sanctifying principles of our holy religion. That proportion, we are sorry to say, is very small—not amounting to one-eighth. Yes, it is a melancholy fact, that of the one hundred newspapers published in our country, eighty-eight are enlisted in behalf of heresy and schism! But it may be said, that twelve Catholic newspapers, out of a hundred, is a very large proportion, when compared with the Catholic population of the country. This is doubtless true. We probably have as many as are required by the proportion of population belonging to us. But, nevertheless, we cannot but grieve to think that so small a number should be employed in the cause of truth, while so many are engaged in the propagation of error. But this is not all—this is not the worst. It is true, we have a goodly number of newspapers, as many, perhaps, as are needed. Catholic zeal and enterprise have not been wanting in this respect. But the credit of this belongs to, comparatively, but few; in all cases we believe to our venerable prelates who have thus evinced their high sense of the value of the weekly press as an instrument of diffusing the doctrines and practices of the church, and of vindicating the rights of her members. But although ample provision has been made in this respect, it is a lamentable fact, that the Catholic community at large have not manifested a corresponding interest. While we have a sufficient number of newspapers established in various sections of our country, north and south, east and west, yet their circulation, both separately, and in the aggregate, is exceedingly limited. In the *number* of our papers we compare to advantage with even the largest or wealthiest denomination in the country, but in the *amount in circulation* we are sadly behind them. We are confident that there are several Protestant papers, which have, each of them, a circulation as great as that of *all* our papers put together! We are confident that notwithstanding they have eight times as many papers as we have, the circulation of their papers average four or five times as many as ours average! This we conceive is one of those things in which the old Latin proverb has a forcible application—*Fas est et ab hoste doceri.* Protestants know from experience the immense influence which their weekly papers exert, in spreading their doctrines, as well as in attaching their members more firmly to their respective sects: and hence, they have made and continue to make, extraordinary exertions to extend their circulation over the country. In this work, clergymen and laymen vie with each other with wonderful zeal and industry, and with no less wonderful success. And why should not Catholics be equally zealous in this work? Or rather, why should they not be even more so? Have they not many more and better motives? Is not our religion infinitely more worthy of such exertions in its behalf? Are we not bound to make use of every lawful means of promoting its interests? If there are so many newspapers employed with so much zeal and energy against us and against our religion, do we not owe it to ourselves and to our fellow men, as well as

to our God, to do all in our power to contend successfully with our opponents in this as well as in other departments? If we may be permitted to express ourselves freely, we are inclined to think that Catholics, knowing that God is, now, as ever, with his church, and that she is therefore indefectible, and must eventually triumph over all her foes, are very apt to think too lightly of any thing which they can do individually to promote her advancement. We must be on our guard against this temptation. In the first place, although the church be indefectible, yet she may suffer loss by the opposition of her foes, and the inactivity of her children, in this or that particular place. In the second place, even if she be secure from injury, or even prosperous in any particular place, yet she may, with the blessing of God, be rendered still more so by the labors and alms of her children. In the third place, no matter what may be the condition of the church in any particular place, all her children are bound to do what they can to promote her welfare, and through her, the welfare of their neighbor. Of course, in all undertakings in reference to the church, the good Catholic will seek the counsel of his spiritual director, so that his zeal may be preserved from indiscretion. But in the matter under consideration, there can be no mistake. Our venerable prelates, as we have already remarked, have taken the lead in establishing our Catholic newspapers, and have earnestly commended the cause to the patronage and co-operation of their flocks. Let every Catholic, then, take some approved Catholic paper, approved by his bishop, if there be one published in his diocess, if not, approved by the bishop of the diocess in which it is published. And, moreover, let every Catholic do what he can to induce his neighbors and acquaintances to subscribe for some such paper.

The editor of the *Catholic Herald* has well remarked that Catholics are lamentably behind their Protestant countrymen, in the work of circulating religious periodicals. We can throw some additional light upon this subject. We have good authority for stating, that the *Christian Advocate and Journal*, a Methodist paper of New York, edited by one of the fiercest foes of Catholicity in this country, has about 20,000 subscribers. Before the division of the sect into the church north and south, it had a circulation of 37,000!! Now there are several other papers published by the Methodists, and yet *one* alone can insure 20,000 subscribers, although the whole Methodist denomination does not count more than 1,230,069 communicants. It is true, many more call themselves Methodists, but until they become communicants, it is well known that the majority have very vague notions and movements in regard to the sect. This may certainly be called an astounding fact, compared with the Catholic view of the question. We have nearly one and a half millions of Catholics in the United States, yet we do not hesitate to say, that all our religious journals together, quarterly, monthly and weekly, English, French and German, cannot boast of much more than 20,000 subscribers, if they even count that number. Hence has it occurred so often that the Rt. Rev. Bishops or others who were the responsible persons, have either sustained a pecuniary loss in endeavoring to spread information before the Catholic public, or have been enabled barely to keep the undertaking afloat, and this by perpetual appeals to the people, by continually begging them to pay two or three dollars a year for their religion, for their soul, for their God, which they would require no incentives whatever to spend for frivolous objects, and frequently for the veriest trash that flows from the drivelling and polluted press of our day. Is this the state of things that ought to exist amongst us? Have not Catholics as many and as powerful motives as Methodists to stimulate their zeal for the success of their periodical literature? If so, let us prove by our actions, that we have the zeal which becomes the professors of our holy faith. Let us subscribe, and induce others to subscribe to a religious journal. The support and consequent usefulness of a Catholic periodical must depend necessarily upon the patronage which it obtains in the community; and it must be admitted that for this patronage we must rely chiefly and ultimately upon the influence which the Rev. clergy have it in their power to exert to this effect. It is mainly by their advice and exhortation that the people can be made sensible of the importance of introducing into their families, a religious journal which will serve for the various purposes of instruction, direction, edification and entertainment. This is what we ask for the *Magazine*. The Most Rev. Archbishop having commended it to the patronage and support of all within the limits of his jurisdiction, as a work conducive to the honor and interests of religion, it would seem that this alone should suffice to awaken a proper and efficient zeal among the Catholics of the archdiocess, to insure for our periodical a circulation in almost every family of Maryland and the District of Columbia. When we consider also that it is the only American Catholic Monthly in the United States, that the charac-

ter of its contents is such as to afford instruction and entertainment to every class of readers, that it is a work which from the variety of its matter and the convenience of its form may, not only in its current issues and at the present time, but in any of its parts and at any future period, be taken up as a repertory of useful and entertaining information, in which the learned and the uninformed, the grave student and those of a lighter turn, the youth and the aged, may all find wherewith to gratify their taste, in a word that all things combine to render it an interesting family or fireside journal, there is certainly abundant reason to stimulate the efforts of those who, by their position and influence, can co-operate in extending the usefulness of the work. We have none of those selfish views which would lead us to express any sentiment or to perform any act, by which the circulation of other Catholic periodicals would be curtailed or some would be enhanced at the expense of others; we sincerely wish them *all* that liberal encouragement which, as vehicles of religious and moral instruction, they ought to command. We are all engaged in the same noble cause; and we think that we should all lend each other a helping hand so far as mutual recommendation and the reciprocation of friendly feeling can do so, in order that in the true Catholic spirit we may co-operate the better in accomplishing the ends of a religious periodical. These considerations, however, while they show the general obligation of sustaining Catholic journals, are particularly applicable to the duty incumbent on those who belong to a diocess, of encouraging and circulating the religious periodical, which their own bishop or archbishop commends as the special object of their patronage.

LITERARY NOTICES.

The Path of Perfection, Purifying, Illumining and Uniting, &c. Phila.: Henry McGrath. 18mo. pp. 288.

The publisher has issued this work with the recommendation of the Rt. Rev. Dr. Kenrick, bishop of Philadelphia, which would alone be sufficient to guide the faithful in the purchase of it. It is easy to perceive, however, from the contents of the book, that it is the production of one of those learned members of the Society of Jesus, who have contributed so largely to enrich the stock of Catholic literature, in all its departments. The volume before us is based upon the exercises of St. Ignatius, and consists of meditations and prayers which tend to lead the Christian through the several stages of perfection. He is first taught how to extirpate from his soul the different vices; 2, he learns the practice of the various Christian virtues, and 3, he is introduced to a more perfect charity, by which he is united to God and enjoys the fruits of holiness. This book will be found very useful for the general purposes of meditation; but particularly in that which has special reference to the eradication of the vices and the acquisition of the contrary virtues.

Katholischer Haus-Kalendar für das Schaltjahr 1848. *Redigirt und herausgegeben* von Maximilien Oertel. Erster Jahrgang. Baltimore. 12mo. pp. 36.

We have received from the esteemed author a copy of this German Almanac, which contains the usual information relative to the astronomical phenomena of the year, with a variety of instruction and anecdote. Appended to the almanac is an abstract of the condition of Catholicity in the United States. We have no doubt that this publication will receive from the German Catholics the extensive patronage which it merits.

Proceedings of the public Demonstration of Sympathy with Pope Pius IX and with Italy, in the city of New York, on Monday, November 29, 1847. 12mo. pp. 60.

This pamphlet is neatly printed.

The work claiming to be the Constitutions of the Holy Apostles; including the Canons; Whiston's version, revised from the Greek, with a Prize Essay, at the University of Bonn, upon their origin and contents: translated from the German by Irah Chase, D. D. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 8vo. pp. 496.

The notice of this work, which we prepared for the present number of the Magazine, must lie over till next month. We can only say, with our actual space, that the volume is beautifully executed.

Composed expressly for the U. S. Catholic Magazine.

SPIRIT, CREATOR.

BY D. R. HARRISON,

ORGANIST OF ST. PATRICK'S CATHEDRAL, NEW YORK.

Andante quasi allegretto. *Cres.* *Cres.*

TREBLE. *mf*

ALTO.

ORGAN.

Spi - rit, Cre - a - tor of man - kind, Come vi - sit

TENOR.

BASS.

pp

ev' - ry pi - ous mind, And sweet - ly let thy grace in-

Dim. *Solo.* *Duo.*

vade Our hearts, O Lord, which thou hast made, And sweetly let thy grace in-vade Our

Hautboy swell.

Ped.

Rallentando. *Tutti.*

hearts, O Lord, which thou hast made, Our hearts, O Lord, which thou hast made.

Ped. 8va.

Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

Immortal honour, endless fame
Attend th' Almighty Father's name:
To the Son equal praises be,
And holy Paraclete, to thee.